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How to be saved, and how to
be lost





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How To Be Saved

By R. A. TORREY, D.D.

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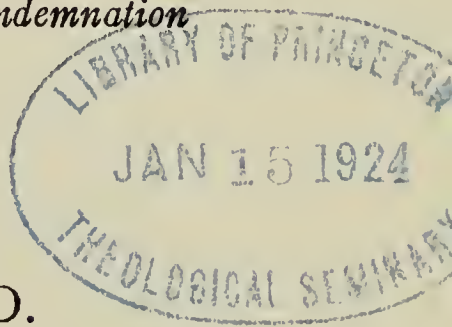
AND HOW TO BE LOST

*The Way of Salvation and the Way of Condemnation
Made as Plain as Day*

By

R. A. TORREY, D. D.

*Author of "The Gospel for To-day," "How to Bring
Men to Christ," etc.*



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PREFACE

THE immediate purpose of this book is to make the way of salvation as plain as day, to men, women and children, with the expectation that many of those who read the book, when they see the way, will take it, and be saved at once, and obtain eternal life immediately. The book goes out into the world for the same purpose that Jesus Christ came into it, "to seek and to save the lost" (Luke 19:10). The average man or woman, even among well-educated people, does not know just what to do to be saved. When I was nineteen years of age, and a Senior in Yale College, I was awakened to the fact that I needed salvation, but I was totally ignorant of what to do to get it. I groped in deepest darkness. I had gone to perfectly orthodox churches every Sunday of my life ever since I was a very little boy, and had been years in the Sunday School, could quote whole chapters in the Bible, had read the Bible every day of my life for six years, had read it through at least once, and had taught a large Sunday-school class; but I did not know what to do to be saved. I have reason to believe that what was true of me then is equally true of the average man and woman, and the average boy and girl to-day.

I have reason to think that these sermons, which are simply an exposition in language that any man,

woman, or child, can understand of what God has to say in His word on this all-important subject, make the way to be saved so plain that anyone who wishes to know that way can easily find it. Many (especially men) saw the way of life and took it when these sermons were preached to my own people this year and last. One man said to me one night, a few weeks ago, "I am fifty-two years old, and I have been waiting to hear that sermon for thirty-four years." He took the Lord Jesus and publicly confessed Him, and was saved that night. I think he had never been in our church before.

It is hoped that many who have unsaved friends will put this book in their hands, and that these unsaved friends will be saved at once. I shall pray for every unsaved person that reads this book, and that many may be saved through reading the book.

I hope also that some of my brethren in the ministry may be helped into a more effective ministry by reading this book. If any of them wish to borrow from these sermons to enrich their own, they are heartily welcome to do so. The truth in these sermons is not mine—it is God's, and His servants are welcome to it. Many preachers say to me, "I borrowed one of your sermons. I hope you are not angry." No—I am glad: that is why I publish my sermons. God grant that these sermons may be even more abundantly blessed in this book than they were in the pulpit of "The Church of the Open Door."

R. A. TORREY.

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I

WHY JESUS CHRIST CAME INTO THE WORLD

“This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief.”—TIMOTHY I: 15.

OUR subject to-night is one that has engaged the thoughtful and earnest attention for years not only of theologians but also of sociologists, historians, political philosophers and reformers. Some tell us that “Christ Jesus came into the world to proclaim the great truths of the Fatherhood of God and the Brotherhood of Man.” Others say that “Christ Jesus came into the world to carry to completion God’s original thought in the creation of man.” Still others tell us that “He came into the world to reorganize society on new lines, to establish a new form of human society, the kingdom of God on earth.” Not a few tell us that “Jesus Christ came into the world simply as the proclaimer of new ethical principles by which men were to mould their lives.”

But there is no need that we speculate or guess or argue as to why Jesus Christ came into the world; for God Himself has seen fit to tell us in the most plain and explicit words just why Jesus Christ came

into this world. You will find God's own statement of why Jesus Christ came into the world in I Tim. 1:15, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." No one can mistake the meaning of those words. Listen again: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." When we stop to reflect upon the exact meaning and full force of this statement it will seem incredible. These words unmistakably declare that it was an interest in sinners, in the vile outcast, in rebels against God, in blasphemers, persecutors, perjurers, thieves, robbers, harlots, thugs, bandits, murderers, that induced the glorious Son of God to leave heaven's joys and glories and to come down into this world. And these words furthermore tell us that Christ Jesus came into the world not to punish sinners as the holy executioner of God's wrath against sin, nor to study them as a great philosopher. No, no, He came to *save* them. Does it look credible that the Son of God should step down from the throne of His glory, lay that infinite glory aside, consent to enter this world through the lowly door of Bethlehem's manger and leave it through the shameful and dreadful door of Calvary's Cross to save sinners? No wonder that Paul felt it necessary to preface this astounding statement with the words, "This is a *faithful* saying, and *worthy of all acceptation.*" Paul well knew that philosophers and thinking men generally would not be ready to accept this statement of the purpose of the coming of that infinitely glorious person, Jesus Christ, into this world, and

therefore he will call their attention to the fact that as incredible as this statement appears to be, it was God's own word and therefore worthy of man's unquestioning and absolute confidence and of all acceptance. Yes, this is why Christ Jesus came into the world, this is the great central purpose of His coming, *to save sinners*. "Christ Jesus came into the world *to save sinners*."

I. IN WHOSE BEHALF IT WAS THAT CHRIST JESUS CAME INTO THE WORLD

Notice first of all, please, *in whose behalf it was that Christ Jesus came, in the behalf of "SINNERS."* "Sinners" is not a nice word, and the fact for which it stands is even worse than the word. Sin is the foulest, hatefullest, most hideous, most loathsome thing in all the universe. Disease, leprosy, death, corruption, rottenness, putridity, and all other repulsive and disgusting things are one and all merely inadequate types of sin and its hideousness and repulsiveness. The sinner is the personal embodiment of all this foulness and vileness and repulsiveness, and yet Jesus Christ the Holy Son of God came into the world in behalf of *sinner*s.

Men and women who were sinners and who were conscious of the fact seemed to be the only people in whom Christ Jesus took any interest when He was here on earth. He "received sinners," He "called sinners," He "ate with publicans and sinners." He announced as His program, "*I came not to call the righteous, but sinners*" (Matt. 9:13), and again, "The Son of man is come to seek and to save *that which was lost*" (Luke 19:10). A

very prominent and eminently respectable and profoundly pious leader among the Jews came in a very deferential way to Christ Jesus one night to ask Him a few important questions, and He practically slammed the door in his face by saying "you must be born again." He would not even reason with him, but kept saying "you must be born again." In the very next chapter a loose, abandoned woman strays His way and He tells her all about the water which if a man drink thereof he will "never thirst again," and about the true way to worship, and about His own Messianic office.

In the 18th chapter of Luke a most attractive young man came to Jesus Christ, a young man who had led a most exemplary life, a life of morality and piety and generosity and culture, and Christ sends him away sorrowful by an uncompromising demand that he sell all his honestly gotten possessions and give the proceeds to the poor, and in the very next chapter He tells a notorious, money-grasping old sinner named Zacchaeus that He wants to put up at his house.

In the 7th chapter of Luke, Jesus Christ hits a very respectable and highly esteemed and hospitable gentleman named Simon a slap in the face, and almost in the same breath tenderly says to a disreputable woman of the town "Thy sins are forgiven—go in peace."

All of His interest was in *sinner*s, all His tenderness was for *sinner*s, all His infinitely gracious invitations were for *sinner*s. Oh, how wondrously kind and gentle He was to sinners. But how merciless He was to moralists, to all who boasted of their

own goodness, of their religion and their righteousness, stripping off the veneering of decency that covered the real rottenness within, calling them "white-washed sepulchres," "hidden graves," enclosures of rottenness and corruption and dead men's bones, "generation of snakes."

Christ Jesus came to save *sinner*s. Do you wish Christ Jesus to take an interest in you and to save you? Well, then, you must take your place before Him as *a sinner*, just a commonplace, unadorned, unvarnished, inexcusable, self-confessed sinner. Not a respectable sinner, no; nor a genteel sinner, nor a cultivated sinner, no; nor an attractive sinner, no; nor an amiable sinner, no; but just a plain, unadorned sinner; a poor, miserable, vile, guilty, worthless, hell-deserving sinner. Do you know that more people are shut out of Jesus Christ's saving grace and out of pardon and out of heaven and out of eternal life because they won't get right down before Christ Jesus as sinners, plain, ugly, wretched sinners, than by anything else? Far more people are shut out of heaven by the pride that keeps them from crying "God be merciful to me a sinner," than are shut out by the enormity of their sins or by the stubbornness of their infidelity. It is as true to-day as it was when Jesus Christ first said it to the moralists of His own day, "the publicans and harlots go into the kingdom of heaven before you" (Matt. 21:31).

One night in an after-meeting in Chicago, as I passed through the innermost inquiry room, a lady of large culture sat there among the inquirers. This woman had taken two or three university degrees, she was in professional life and was one of the most

highly cultured women who attended our church. As I passed by she said, "Mr. Torrey, will you speak with me?" I replied, "If you will wait a few moments until I speak to these poor creatures over yonder," looking toward some poor outcasts grouped together in a corner of the room, "I will come back and speak with you." These poor outcasts knew that they were sinners and they accepted Jesus Christ. Then I came back to the lady and drawing up a chair sat down in front of her and asked her "What can I do for you?" She replied, "Mr. Torrey, I have not a satisfactory Christian experience." I replied, "I do not think you have any *Christian* experience at all." "Why," she replied, "I am a church member." I answered, "Unfortunately that does not prove anything. I am sorry to say that I have known many church members whom I could not believe were really saved." "But," she said, "I am a Sunday-school teacher." I said, "Unfortunately that does not prove anything, I am sorry to say I have known not a few Sunday-school teachers of whose salvation I was not at all sure." "But," she replied, "I am the widow of a minister," "Well," I said, "unfortunately even that fact does not prove anything. I do not read anywhere in the Bible that anyone is saved by marrying a parson."

"Now," I said, "I do not believe that you ever in all your life came to God as a poor, vile, worthless, miserable, hell-deserving sinner, not essentially better than those poor creatures over in the corner." She immediately straightened up and her eyes flashed as she replied, "No, I never did, for I am not." I looked at her and quietly said, "You are about as

full of spiritual conceit as anyone I ever met." She gasped out, "Mr. Torrey, you are cruel." "No," I replied, "I am kind. It is not cruel, it is kind, to tell people the truth." "Now," I said, "you are a physician, are you not?" She said, "Yes, I am." "Suppose you had a patient who had a great big tumor and you took a sharp knife and cut it out. Would that be cruel?" "No," she answered, "that would be the kindest thing I could do." "Well," I said, "you have a great big tumor of spiritual pride and by the grace of God I will cut it out to-night." The woman had sense even if she was proud. She immediately dropped on her knees and came to God as a poor, vile, worthless, miserable, hell-deserving sinner, and she got "a satisfactory Christian experience." But there are some of you who have never done it, and some of you who are determined that you never will do it. Well, you will or else you will spend eternity in hell.

Come, my genial, upright, polished, perfect gentleman, you must get down and take your place as a sinner, if Jesus Christ is to take any interest in you and save you. Come, my fine lady, with fair and attractive life and beautiful character and generous culture and winsome personality and an honoured place in society, you, too, have got to get down in your right place before God as a sinner if Christ Jesus is to save you. Yes, you must get down right alongside your sister from the slums, for "Christ Jesus came into the world to save *sinners*" and He saves nobody else. Are you one? Are you a real, genuine sinner? If not, Christ did not come for you. Oh, we have thousands in our churches to-day

who have never taken their places as lost sinners before Jesus Christ, and, of course, they have never been saved.

Over the door of the Moody Church in Chicago, when I was pastor, these words were engraved in the stone, "Welcome to this house of God are strangers and the poor." I fear that motto kept a good many people away from that church. They preferred to go where the rich and cultured were especially welcome. But suppose that motto had read, "This church is for sinners." Would you like to have gone to that church? But if this church in which we are met to-night is to be a true church of Jesus Christ that is whom it is for, for "sinners": "Christ Jesus came into the world to save *sinners*."

But while this great and wonderful text takes away all hope from the mere moralist, while it says to every man and woman who is unwilling to take their places before Christ as sinners, "Christ Jesus is not for you, the Gospel is not for you, the Bible is not for you, heaven is not for you," on the other hand, how wide this text throws open the door for all who are sinners and who know it. Yes, even for the vilest. Listen again, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world *to save sinners*." How many a man and woman there is to-day who is saying, "Christ Jesus is not for me, salvation is not for me, eternal life is not for me, the inheritance incorruptible, undefiled and that fadeth not away is not for me." Why not? "Oh, I am so great a sinner." Listen, "This is a faithful saying, and worthy of all

acceptation, that Christ Jesus came into the world to save sinners." Do you hear that? It was in behalf of sinners that Jesus Christ came into this world, and because you are just what you are, a "sinner," a grievous, way-down, miserable, hopeless, helpless, hell-deserving sinner, it is just that fact that makes Christ Jesus for you, and heaven for you, and salvation for you, and eternal life for you: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." I see passing before me as I speak a long, long line of men and women whom I have met in different parts of the world who seemed utterly beyond hope, and who considered themselves utterly beyond hope, because they had gone so deep into sin and remained so long in sin, but who by the power of this text were led to put their trust in the Saviour who came into the world to save "sinners." Yes, "Christ Jesus came into the world to save sinners" and He does it. And He can do it for anyone here to-night who will take his place as a lost sinner. But He cannot do it for anyone else.

II. WHAT WAS THE PURPOSE OF CHRIST JESUS CONCERNING SINNERS?

We see then *it was in behalf of sinners* that Christ Jesus came into the world, but *What Was His Purpose Concerning Sinners?* To SAVE. "Christ Jesus came into the world to *save* sinners." As already suggested, He did not come into the world to punish sinners. Neither did He come to condemn sinners. He did not come to upbraid sinners. He did upbraid certain classes of sinners sometimes but that

was not what He came for, that was merely an incident. He did not come to reform sinners. That is a hopeless and worthless task. It is like painting the cheeks of a corpse. It will not keep the corpse from rotting. He did not come to help sinners, to help them to do better. Ah, friends, a sinner's case is so desperate that he needs something more than help, something that goes far deeper than help. He came to SAVE sinners, to radically, thoroughly and eternally save sinners. To save them freely, fully, and forever.

I. First of all, *He came to save sinners from the guilt of their sins.* There is a Holy God up yonder, an infinitely Holy God, and when a man once sins he is a guilty sinner before yonder Holy God. His sins avert the face of that Holy Being from him, his sin separates between him and that Holy God, and the wrath of that Holy God is kindled against him, though that God loves him. Christ Jesus came into the world to save us from our guilt, to save us from the wrath of God, and to give our guilty consciences peace.

How did Jesus save sinners from their guilt? Listen to God's own answer to that question, "Christ redeemed us from the curse of the law, having become a curse for us: for it is written, Cursed is every one that hangeth on a tree" (Gal. 3:13). He saved us from the guilt of sin by taking our guilt upon Himself, by bearing our penalty in His own body on the Cross of Calvary. The curse was your due and mine; but Jesus Christ, God manifested in the flesh, took that curse upon Himself. Listen again, "All we, like sheep, have gone astray;

we have turned everyone to his own way; and Jehovah hath made to strike on Him (that is, on Jesus Christ) the iniquity of us all" (Isa. 53:6, literally translated). By His atoning death Jesus Christ put away the sin that stood between you and God. By His atoning death, by the shedding of His blood, God's wrath at my sin and at your sin was settled and settled forever. By His death my guilty conscience finds peace. Let me say that this is with me not a mere matter of theological opinion but a matter of glad and certain experimental knowledge. Christ Jesus saves from the guilt and penalty of sin, I know that. I do not merely think so or hope so, I know it. I know that Christ Jesus "has power on earth to forgive sins" because He has forgiven my sins, and they were very many and they were very great. And I know that through His atoning death, which I have accepted as the whole ground and the sole ground of my salvation, every sin of mine has been blotted out forever, and that there is not a cloud between me and the Infinitely Holy God in whose presence the very seraphim veil their faces and their feet.

2. But *Christ Jesus came* not merely to save the sinner from the guilt of his sins and from the penalty of his sins, but *to save him also from the power of sin*. Jesus Christ does save from sin's guilt and from sin's punishment, He does save from a guilty conscience and from hell, but thank God that is not all, *He saves from sin's power*. Our Lord's own words bring this out with great clearness and force, He Himself says in Jno. 8:34, "Every one that committeth sin is the slave of sin." Now

we all know this is true. Oh, how many of us know to-night from bitterest experience the slavery of sin, the slavery, e. g., of intemperance, or the slavery of lust, or the slavery of the greed for gold, or the slavery of a bad temper, or the slavery of an unruly tongue, or the slavery of a mean disposition, or the slavery of unclean thoughts. Yes, we have all known something about the bondage of sin, but listen to what Jesus Christ says two verses further on, "If therefore *the Son shall make you free*, ye shall be free indeed" (Jno. 8:36). Jesus Christ the Son of God, the Saviour who died on Calvary's Cross to make pardon possible, rose from the dead, and is to-day a living Saviour, and has "all power in heaven and on earth" (Matt. 28:19) and is therefore able to save to the uttermost, not merely *from* the uttermost but *to* the uttermost all those who come unto God through Him (Heb. 7:25); and He saves us from all the slavery of sin. He saves us from sin's power as well as from sin's guilt. That is what He came to do, that is what He does do.

Paul, who wrote the words of my text, knew from personal experience the power of Christ Jesus to save not merely from the guilt of sin but to save from the power of sin as well. Paul had known the bondage of sin, the awful, grinding slavery of sin. He gives us a leaf from his autobiography in the 7th chapter of Romans. He tells us of how he had found the law of God, and how earnestly he had tried to keep it, and how utterly he had failed. He had tried to break away from sin. The struggle as described in Romans seven was a hard one, a deter-

mined one, but it resulted in utter failure. Paul tells us that the more he tried to break away from sin the more helpless he found himself until at last, in utter despair, he cried, "O wretched man that I am! who shall deliver me out of the body of this death?" He seemed to himself like one chained forever to the "dead," stinking "body" of sin, but when he cried, "Who shall deliver me from the body of this death" he got his answer at once. You will find the answer in the next verse, "*I thank God through Jesus Christ our Lord*" (Rom. 7:24, 25).

Christ Jesus came into the world in behalf of sinners. He came to save sinners. He came to save them from the guilt and penalty and power of sin. He does save from the guilt and penalty and power of sin whoever comes to Him and puts his trust in Him. He will save any sinner who will believe on Him, who will just put their case in His hands. He will save them right now. He will not save anyone who will not come to Him and come as a sinner, but He will save, at once, freely, and fully and forever, every man, woman, and child who will come to Him and confess that they are sinners and put their trust in Him as their Saviour from the guilt and power of sin. He will save them freely, fully, and forever. Will you let Him save you? If any man, woman, or child, goes out of this building to-night unsaved, you will have no one to blame but yourself. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." Let Him save you right now.

II

A GOOD MAN WHO WENT TO HELL AND A BAD MAN WHO WENT TO HEAVEN

“And he spake also this parable unto certain who trusted in themselves that they were righteous, and set all others at nought: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week; I give tithes of all that I get. But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, God, be thou merciful to me, a sinner. I say unto you, This man went down to his house justified rather than the other: for everyone that exalteth himself shall be humbled; but he that humbleth himself shall be exalted.”—LUKE 18: 9-14.

SOME of you will think I have this subject twisted and that it ought to read, “A Good Man who went to Heaven and a Bad Man who went to Hell;” but the subject, as I have given it, is exactly right. Jesus Christ Himself is my authority for saying that this good man went to hell and that this bad man went to heaven. He has given us the picture of this good man and of this bad man,

and Jesus Himself is responsible for the statement that the good man was lost and that the bad man was saved. Let me read you our Lord's own words about it, Luke 18:9-14: "And he spake also this parable unto certain who trusted in themselves that they were righteous, and set all others at nought: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week; I give tithes of all that I get. But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, God, be thou merciful to me, a sinner. I say unto you, *This man went down to his house justified rather than the other*: for every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted." Jesus here definitely declares that *the publican* "went down to his house *justified*," and a man who is "*justified*" before God is saved, he is sure to go to Heaven, and on the other hand Jesus Christ tells us with equal plainness that *the Pharisee* went down to his house "*unjustified*," and a man who is unjustified before God is sure to go to hell. Now let us look at the two men of whom our Lord Jesus has drawn so graphic and so instructive a picture in a very few but very telling words.

I. THE GOOD MAN WHO WENT TO HELL

We will look first at the Good Man who went to Hell.

1. We notice first of all that, *this man who was unjustified, and therefore went to hell, was a moral man, a clean man in his personal habits.* He could look right up into the face of God Who knows our every act, our secret acts, done under cover of the night as well as our public acts open for all to see, and our secret thoughts, and could say, "I am not an adulterer. I am a clean man morally." It is a good thing to be able to say that. Some of you men here to-night could not say it. God pity you. You might say it to me, but you could not say it to God, you would not dare. But this man could say it and say it to God; and yet he was not saved.

There are a good many men in our day who are building their hopes for eternity on their personal purity, on the fact that their actions have not been defiled by one of the most loathsome of all sins in any of its forms, that their speech is clean, that their imagination is pure, that they never read the vile literature so prevalent in our day, and never frequent the hellish dens called "vaudeville shows" and disgusting movies that play on a harp with a single string, and that string a rotten old string, sex problems. Well, personal purity is a good thing; but it won't save anyone, and if that is all you have to build your hope of Heaven upon you are lost and headed straight for hell.

2. In the second place, we notice that *this man was square in his business relations.* He could look up into God's face and say, "I am not an extortioner," that is, a money grabber, rapacious, avaricious. This man did not charge exorbitant rates of interest. He did not freeze other men out of busi-

ness. He did not oppress his employees in their wages. He did not cheat his customers. It is a good thing to be able to say what this man said. There are a good many men here to-night who could not say what he said. Some of you found a man in a corner and you had a little money to loan, and oh, how you squeezed your poor brother. Some of you needed to have work done and you found a poor fellow starving, and you got him to do a dollar's worth of work for fifty cents, and even then you called it "charity." Some of you took advantage of a man's or woman's ignorance and charged them two prices for what you sold them and called it "business enterprise," but God called it "stealing." Then how many "eminently respectable citizens" there are to-day building up great business enterprises by crowding someone else to the wall. Their vast fortunes are built upon the ruined business enterprises of others, upon broken hearts and desolated homes, and God only knows what all. It is a great thing in days like these to be able to look up into God's face and say what this man said, "I am not rapacious, I am not a money grabber, I am not an extortioner;" but it won't save you. This man could say it; but Jesus Christ says he was lost for all that, that he went down to his house unjustified, that he went to hell after all.

There are a good many here to-night who are building their hopes for eternity upon the fact they are perfectly honest in business, that they "believe in the Square Deal" and "practise the Square Deal," themselves; but if you have no better founda-

tion than that for your hope of Heaven you are a lost man.

3. We notice next that *this man was a highly respected member of society*. He was a "*Pharisee*." The Pharisees were a highly respected class of society. They deserved to be. Everybody respected them. They were the one class of society that was held in highest esteem. They occupied a higher place in public esteem in Jerusalem than the members of any of our present civic organizations for moral and political uplift, occupy in public esteem to-day; and perhaps with better reason. When the ordinary citizen saw a Pharisee going down the street he would say to his son, "There goes Mr. Simon Dikaios, he is a Pharisee, a very fine man, very upright, very pure, and thrifty withal. I hope, my son, that when you grow up you will be like him."

Now it is a fine thing to be highly respected. It is an exceedingly pleasant thing to be well thought of and to be well spoken of; but it won't save anybody, it won't keep anybody out of hell. It did not save this man. He is in hell now.

A good many men think God must think well of them because men do. This is a great mistake; for Jesus Christ Himself tells us, "*God knoweth your hearts: for that which is highly esteemed among men is an abomination in the sight of God.*" (Luke 16:15.) You see God does not see as men see, for men look merely upon the outward appearance, but God looks upon the heart. I once heard a distinguished liberal preacher in Chicago say, when he was preaching a funeral sermon over a man who was an upright man, but was not a Christian, and the

brilliant, liberal preacher wished to make it clear that this man had gone to Heaven; I say I heard this liberal preacher, under these circumstances, say, "Any world will welcome a good citizen," the intended implication being that Heaven would welcome this man because he was a good citizen, though he was not a Christian man. I am afraid this liberal preacher was not well posted about the heavenly world and the conditions upon which one is welcome there. There are a good many citizens of Los Angeles, highly respected gentlemen like our friend the Pharisee of the text, who do not stand the slightest chance of spending eternity in Heaven unless they do something that they have never done yet.

4. Look at the Pharisee again, *This man saw no flaws in himself, but was the best man in the world in his own estimation.* Speaking to God he said, "I thank thee, that I am not as other men are." (Luke 18:11.) Literally translated, what he said was, "I thank Thee, that I am not as *the rest of men.*" He divided society into two classes. He was in one class all alone, and all "the rest of men" were in the other class. He was good and all the rest of men were bad; and there he stands exclaiming, "I thank thee, that I am not as the rest of men." He had a mighty high opinion of himself, but he went to hell just the same.

How many men there are who are building their hopes of Heaven upon their inability to discover any flaws in themselves. "I do not see what I need of Christ," many are saying, "I see no great sins in myself. Jesus Christ may do for the drunkard, the harlot, the thief and the murderer, but what do I

need of Him?" Well, let me tell you what need you have of Jesus Christ, you need Him to save you from being everlastingly damned. That is all, but that is enough, isn't it? You talk quite like this Pharisee, who, our Lord Jesus tells us, went down to his house unjustified, was lost and is now in hell.

5. Again, *This Pharisee was a religious man.* Every Pharisee was very religious, and this particular Pharisee was especially so. All Pharisees were much given to reading the Bible and other pious books. They were much given to prayer and religious ceremonies. This particular Pharisee could tell the Lord how often he fasted every week; he fasted twice every week. He fasted far more frequently than the law required of him. He was also perfectly orthodox. The Pharisaical party was the orthodox party. The Sadducees were the heretics. Now, religious ceremonies are good. Praying is good. Fasting is good. Orthodoxy is very good. But all of these put together won't save anyone, they won't keep anyone out of Hell. No, in all this world's history they have never saved one single soul.

There are many depending upon these things as the foundation of their hope of Heaven. "Oh, I am quite sure I will go to Heaven," many are saying, "For I pray every morning and every night, I read the Bible every day, I go to church every Sunday, I fast on Fridays and through Lent. I partake of the Sacrament very often, I am orthodox in my creed, very orthodox. I believe in the Verbal Inspiration of the Bible and in the Virgin Birth of

our Lord, and in the Real Deity of the Lord Jesus, and in the literal Bodily Resurrection, and in the Atonement by the Shed Blood of Jesus Christ, and in the Premillennial Coming of Christ, I believe in endless punishment. Oh, I am safe." Fine, very fine; but listen: All this you have mentioned does not prove that you are saved, that you are headed for Heaven. Religion is a good thing, a very good thing, but there will doubtless be very many men and women in hell who were very religious when on earth, and very orthodox, too.

6. But we have not gotten to the end of the excellencies of this Pharisee even yet, *this Pharisee was a generous man. He could tell God he gave a tenth of all he made.* It is a good thing to be able to say that. I wonder how many in this audience to-night could say, "I give a tenth of all I get." I wish more of you could. I wish it for your own sakes. I wish it for the sake of the poor. I wish it for Jesus Christ's sake. It is a good thing to be generous. It is a good thing to give away one dollar in every ten dollars you make, ten dollars in every hundred dollars, ten thousand dollars in every hundred thousand you make. Yes, it is a good thing, a mighty fine thing, but it won't save you. It won't take you to Heaven. This Pharisee did it and he was lost after all. He went to hell as straight as many who never gave a penny.

Do you not think that this Pharisee was a pretty good man, as men go? Was he not in many important respects a most exemplary man? *But he was lost!* Jesus Christ distinctly tells us he went down to his house unjustified, an unforgiven sinner,

under the wrath of God. *He went to hell!* Why? For precisely the same reason that many of you here to-night are lost and on the road to hell.

1. First of all, *He went to hell because he trusted in himself.* In verse nine we read that Jesus spoke this parable, "Unto certain who *trusted in themselves* that they were righteous." This man counted up his virtues, his clean life, his honesty in business, the high esteem in which he was held in the community, his own high estimation of himself, his religiousness, his generosity in giving, and he put his trust in these good qualities of his own. And *any man who puts his trust in his own virtues and goodness, and many righteous acts, or in himself in any way, will be lost; he will spend eternity in hell, no matter how good he is.*

2. In the second place, *This man went to hell because he despised others.* We read in verse nine that Jesus spoke "This parable unto certain who trusted in themselves that they were righteous, *and despised others.*" He thanked God he was "not as the rest of men," or "even as this publican," who stood near him praying. There are many like this man. There are many here to-night. You despise the drunkard. You despise the rum seller, you despise the bootlegger, you despise the harlot, you despise the criminal. You think that you are essentially different from all these; but God has plainly said in His Own Word, "There is no difference: for all have sinned, and come short of the glory of God" (Rom. 3:22, 23). And God also says in I John 1:8, 10, "If we say that we have no sin, we deceive ourselves, and the truth is not in us. . . . If we say that we have

not sinned, we make God a liar, and His Word is not in us." You will be lost unless you get over this trusting in yourselves and despising others.

3. In the third place, and principally, *This man went to hell because he did not acknowledge himself to be a sinner.* There is not one word or hint of *confession of sin* in all his prayer. There is no pardon of sin possible without confession that we are sinners. No man who will not definitely confess himself to be a sinner will ever enter Heaven. God tells us this over and over again in both the Old Testament and the New Testament, for example, He says in Prov. 28:13, "He that *covereth his sins* shall not prosper; but *whoso confesseth and forsaketh them shall obtain mercy.*" If you will not take the sinner's place before God and confess yourself a sinner, there is no possibility of your escaping hell.

4. In the fourth place, *This man went to hell because he did not cry to God for mercy.* He told God how good he was. He considered himself as a saint richly deserving God's admiration, not as a sinner sorely needing God's mercy and pardon. There are a good many like him. There are a good many men in Los Angeles who might have sat for this picture of "the Man who Went to Hell" which our Lord Jesus has drawn in our text; and all such persons are lost. Every man is a sinner needing pardon, and no matter how good a man may be, or may fancy he is, he will never be saved, he will never get God's favour, he will never be pardoned, he will not escape an everlasting hell until he gets down before God and honestly cries to God for mercy.

It was a very simple way in which this good man was lost, just by not taking his right place before God as a sinner, and crying to God for mercy, and that is the way many of the best men and women in this house are being lost to-night. Wake up! Wake up, before it is too late! Wake up now, to the fact that you are a sinner, or you will wake up some day in hell! Cry to God to-night for mercy and for forgiveness of your many sins, or you will cry some day for a drop of water to cool your swollen tongue when you are in anguish in the flames of hell.

II. THE BAD MAN WHO WENT TO HEAVEN

Now, let us look for a few minutes at the Bad Man who was saved, the Bad Man who is now in Heaven.

1. In the first place, *he was an immoral man*. There can be no doubt that he was an immoral man. The business he was in necessitated his being immoral. A man could not be honest in the business in which this man was engaged. He was a petty tax gatherer. The Roman Government farmed out the taxes of a Province as a whole, and the collector for the Province had to get his money back as best he could, by whatever means he could, and in addition had to get a profit for himself. He farmed out his province in sections and the collector of taxes of each section had to get his rake-off. This man in turn farmed out his section to the petty tax gatherers, *the publicans*, and they had to get their rake-off. Extortion and crookedness of all kinds were necessary to make the business of a publican pay. A

man could not be honest in that business, and he was necessarily an outcast from good society, and was classed with sinners. "Publicans and sinners," was the phrase constantly used concerning publicans.

2. In the second place, *This man was looked down upon by his fellow-men.* While the Pharisee was the man who was universally held in highest esteem, the publican was the man who was universally held in utter contempt. Listen, the fact that you belong to a class everyone despises is no proof whatever that you can never enter Heaven.

3. In the third place, *This man saw many faults in himself.* In his own eyes he was the *chief of sinners.* While the Pharisee thought himself the best man in the world, the publican thought himself the worst. While the Pharisee thanked God he was "not as the rest of men," the publican regarded himself as "*The sinner*" (Luke 18:13 R. V. margin), the one preeminent sinner.

The fact that a man sees himself as a great sinner, even the greatest of sinners, is no reason for his thinking he cannot get to Heaven. Paul said, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; *of whom I am chief.*" Yet Paul is in Heaven to-day. When they cut off his head in Rome, his spirit departed to be with Christ in Glory. (Phil. 1:23.) There will be a great company of men and women in Heaven who, when here on earth, saw themselves as the chief of sinners.

4. In the fourth place, "*This publican who went to Heaven had not been a religious man.*" The publicans were an irreligious, careless, godless lot. We

see him in this picture becoming religious, going "up into the temple to pray," but it was something new. He had been disdainful of the religion of his fathers or he would never have been in the business he was in. Only the man who put the getting of money before the religion of his fathers would consent to be a publican.

How often we look at the careless, irreligious crowd, the men and women who seldom or never go to church, who seldom or never pray, who never read the Bible, who have never been baptized and joined the church, and think, "there is no hope for that crowd." Oh, yes, there is. This once utterly irreligious publican is now in Heaven. There are hosts of men and women in Los Angeles to-night who never darken church doors, who will some day turn around and get to Heaven, if you and I do our duty. I have gone to a lumber town in Wisconsin where there was not a single church, but where there were twenty-two saloons, and have spoken on the streets and in an old saloon, and have seen a lot of these hard, old, irreligious toughs saved, and the former keeper of that very saloon was saved. I have seen a tough old sporting man, whose mother before him ran a sporting house in Omaha, and he had never been in a Protestant church before in his life, and he started on that very day to spend the afternoon and night gambling, brought into our church in Chicago and saved before he got out. I have had a man call me out of this pulpit to speak to me under that gallery yonder, a man who had been a gambler and crook all his life, and now he wanted to take Christ and could not wait until I had

preached my sermon. The irreligious gang are often more hopeful material to work on than the religious gang, and a man may be as bad a heretic as this publican probably was; yes, he may have been a rank, rampant, raging infidel or agnostic up to the present moment, and then get saved and start for Heaven and Eternal Glory before this meeting is over.

I have seen a man who was a rank and bitter infidel, who had not been inside a church for twelve years, come into our building and be beautifully saved before he got out, and that man was preaching the Gospel within a year.

One of the brightest converts we had in Kansas City while I preached there a short time ago was a very intelligent university man who the first time he came to hear me was an utter agnostic.

I once saw a man who was ninety-two years old and who had not been inside a church for eighty years, come into a meeting like this, where I was preaching, and go out a saved man.

5. In the fifth place, *This man who is now in Heaven, was a miserable old skinflint.* Money was his god. He got all he could by hook or by crook, and kept all he got. I admit that a man held in the power of the love of gold, is almost the hardest man there is to save, far harder than a drunkard, a gambler or a harlot; but it can be done.

This bad man who Jesus Christ tells us went to his house justified, and so beyond a doubt got to Heaven and is there now, was certainly a tough customer; but he was saved. What did he do that brought him salvation in spite of all that was against him?

1. First of all, *He took his right place before God, he took his place as a sinner.* That is what anyone must do and everyone must do in order to be saved. God's Word is as plain as day about that. God says in a passage already quoted, I Jno. 1:8, 9, "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we *confess our sins*, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

There is not a man or woman on earth who will ever get to Heaven unless they own up to what God says in this Book, namely, that "we have all sinned and come short of the glory of God" (Rom. 3:23), and get right down before God and confess that they are poor, miserable, vile, worthless, hell-deserving sinners. Jesus Christ can save sinners, even the worst, but He cannot save anyone but sinners, and sinners who confess fully and frankly that they are sinners. Some of you here to-night will spend eternity in hell for that very reason, just because you won't own up that you are sinners. You know you are, but you won't admit it, you seek to conceal it, or excuse it or palliate it, and before you get through you have tried to make out that you are a pretty good sort after all. Listen! You are bound straight for hell. You are taking the shortest and swiftest cut to that awful place.

2. In the second place, *This man asked for mercy.* He saw there was only one hope for him and that was in the unmerited favour of God. Any man can be saved by grace. No one can be saved in any other way.

3. In the third place, *This man recognized that*

there was no mercy to be had except on the ground of shed blood. That comes out in the literal translation of the word translated, "be merciful." Literally translated, it means, "be propitiated." Listen, friends, very carefully right now: There is no salvation or pardon to be had by anybody except on the ground of the shed blood, the atoning blood of Jesus Christ. Listen to what God says, "Without shedding of blood there is no remission" (Heb. 9:22). Listen again, "All have sinned and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: whom God set forth to be a propitiation, through faith, *in his blood*, to show his righteousness because of the passing over of the sins done aforetime, in the forbearance of God" (Rom. 3:23-25). Listen again, "Christ redeemed us from the curse of the law, *having become a curse for us*: for it is written, *Cursed is everyone that hangeth upon a tree*" (Gal. 3:13). There is pardon, complete pardon, for the vilest sinner that ever walked this earth, on the ground of the shed blood of Jesus Christ: there is no pardon for anyone on earth in any other way. I was vile enough, God knows, so vile as God and I alone know, but my sins are all forgiven. They are all blotted out. Thank God, I know that. If I should die to-night I would be in Heaven before you were sure I was dead, but it is only on the ground of the shed blood of Jesus Christ. Nobody will ever get to Heaven on any other ground. Our Lord Jesus Himself says, in John 14:6, "I am the way, and the truth, and the life. No one cometh unto the Father but by me." The Unitarian denies the atoning blood

and he will not and cannot get to Heaven until he changes his position on that matter. The Christian Scientist denies the atoning blood, and not a Christian Scientist can get to Heaven until he gives up that damning error. It is true, many call themselves Christian Scientists who are not really so, and they do not realize that Mrs. Eddy denied and sneered at the atoning blood, but she did, and a real "Christian Scientist" cannot get to Heaven until he recognizes his error at that point. Many of our professedly orthodox people in these days deny the atoning blood, and not one of them will get to Heaven until they give up that damning error. There is a way to Heaven open to the vilest sinner that ever walked this earth, if he will simply recognize the fact he is a sinner and accept God's testimony about Jesus Christ and His atoning blood, and trust God to forgive him on the ground of the shed blood of Jesus Christ. Not one man or woman on earth can be saved in any other way.

There are a great number of you here to-night who are trusting in the very same things that landed the Pharisee of our text in hell, and unless you stop trusting in these things you will soon land there too. You are neglecting to do what the Pharisee neglected to do, and you will wind up where he has already wound up, unless you change your tactics pretty quickly. But listen! The Door of Heaven stands open to-night to anyone here who will do what the publican did,

First. Take your place as a sinner before God.

Second. Cry to God for mercy.

Third. Recognize that there is no mercy to be

had except on the ground of the shed blood of Jesus Christ.

Fourth. Believe to-night God's testimony about that blood, that by the shedding of Christ's blood, your sins were all atoned for, and trust God to forgive you and save you to-night, because Jesus Christ died in your place. Do that, and you are sure to get to Heaven. Who will do it right now?

Every one in this audience to-night will leave this building "justified" or unjustified, on the direct road to Heaven or on the direct road to hell. It depends entirely upon whether you do what the Pharisee, the good man who went to hell, did, or what the publican, the bad man who went to Heaven, did. It is for each one of you to decide for yourself which you will do. How will you decide?

III

A WONDERFUL CONTRAST: "UNDER THE CURSE OF GOD" OR "A CHILD OF GOD." WHICH ARE YOU?

"For as many as are of the works of the law are under a curse: for it is written, Cursed is everyone who continueth not in all things that are written in the Book of the Law, to do them."—GALATIANS 3: 10, R. V.

B *UT as many as received him, to them gave he the right to become the children of God, even to them that believe on his name."*—

JOHN 1: 12.

What a sermon these two passages preach when thus placed side by side? They need little comment. They tell their own story and ought to produce their own effect.

I. ALL WHO ARE OF THE WORKS OF THE LAW, UNDER THE CURSE OF GOD

Let us look first at the dark side of the contrast, Gal. 3: 10, "*For as many as are of the works of the law are under a curse: for it is written, Cursed is everyone who continueth not in all things that are written in the Book of the Law, to do them.*" Every man who is "Of the works of the law," rests under a curse.

1. Here a question of vital importance arises. *What Is Meant by Being of the Works of the Law?* The context in which the words are found answers the question clearly and definitely. To be "of works of the law" is to be seeking the favour of God and consequent salvation, life and blessing by keeping the law of God; to be seeking salvation, life and blessing by our own good deeds; to be seeking the favour of God by our own righteousness; to be seeking "salvation by character"; it is to be seeking salvation as something due us because of our own righteous works, instead of seeking it as a "free gift of God" by the "grace" of God, the unmerited favour of God. Those who are "of the works of the law" are all those who are seeking the favour of God and His blessing and His salvation by their own good deeds, by their own righteousness, by their own character; and as many as are doing this are under a curse. "Everyone" who is doing this, every man and woman here to-night who is seeking "salvation by character," seeking salvation on the ground of anything that you yourself are or do, is "under a curse." So God Himself declares, and therefore we may be sure it is true, in spite of all the reasonings and philosophizings of men, even though those men are leaders of thought in this "Wonderful Twentieth Century": wonderful in the self-satisfied conceit of its "Scientists" and "Philosophers" and essayists and novelists, if in nothing else. Listen again to God's Own Words: "As many as are of the works of the law are under a curse: for it is written, Cursed is everyone who continueth not in all things

that are written in the Book of the Law, to do them" (Gal. 3:10, R. V.).

2. But, *Why are Those Who are "Of Works of Law" "Under a Curse"?* It is perfectly proper for us to ask that question, and God has been pleased to answer it even before we ask it. It is answered right here in our text, "As many as are the works of the law, are under a curse: for it is written, *Cursed is everyone who continueth not in all things that are written in the Book of the Law to do them.*" The reason why those who are "Of works of law are under a curse," is because the law, in order to get its blessing and the blessing of the Author of the law, that is God, demands absolutely perfect obedience. The law says, "Keep me perfectly and you shall be blessed, keep me perfectly and you shall live; but break me at any point and you shall die. He that doeth these things shall live by them, but cursed is everyone who continueth not in all things that are written in the Book of the Law to do them," and there is only one member of the human race who has ever perfectly kept the law of God, and that Person is Jesus Christ. So no man but Jesus Christ can find life by his own doing, no man but Jesus Christ can be "saved by character." To talk about anyone but Jesus Christ being saved by character is to talk the sheerist nonsense. If any of us should keep the Law of God perfectly, absolutely perfectly, from the hour of our birth to the hour of our death, we would thereby obtain the favour of God and win Eternal Life by our own doing, by our own character, but not one of us has

ever done it. No human being but Jesus Christ has ever done it.

The moment any man, woman or child breaks the Law of God at any smallest point, that moment "Salvation by character," salvation by our own doing, becomes an absolute impossibility. And every man, woman and child has already broken the Law of God at some point, and therefore if we are seeking God's favour by our own good deeds, by our own righteousness, by our own character, we are "Under a curse." No man here to-night can stand up and say, "I have kept the Law of God perfectly. I never broke God's law at any point." There is not a man or woman here to-night but has not only broken God's law but broken the first and greatest commandment of God at some time. What is the first and greatest commandment of God's law? Listen to our Lord Jesus' own answer to that question, Matt. 22:37, 38, "And Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment."

Who here to-night can say, "I have always kept that commandment, I have always put God first in everything, I have always put God first in business, I have always put God first in politics, I have always put God first in home life, I have always put God first in social life, I have always put God first in pleasure, I have always put God first in study, I have always put God first in everything"? Who can say it? Be honest now, be honest with yourself, be honest with God. You know you cannot say it. Every one of us has broken this great and first com-

mandment. There is, then, no hope for anyone of us on the ground of "the law," no hope for anyone of us on the ground of our doing, no hope for anyone of us on the ground of our own character or morality or merit. "As many as are of the works of the law are under a curse: for it is written, Cursed is everyone who continueth not in all things that are written in the Book of the Law, to do them." If we cannot get out of the sphere of the law into some other sphere, into the sphere of Grace, we are doomed, and will ultimately be damned.

How utterly foolish, then, is the man who expects to be saved by the law, by his own good deeds, and win Eternal Life by his own good character or by his own good deeds. "For as many as are of the works of the law are under a curse: for it is written, Cursed is everyone who continueth not in all things that are written in the Book of the Law, to do them."

Every man here to-night who is counting on his own good deeds, on his own morality, on his own good character, to recommend him to God's favour, is "Under a curse."

II. ALL WHO RECEIVE JESUS CHRIST, CHILDREN OF GOD

Now let us turn to the other side, the bright side of the contrast, Jno. 1:12: "But as many as received him, to them gave he the right to become the children of God, even to them that believe on his name." The first side of the contrast is very dark, dark as midnight, pitch dark, but the other side of the contrast is very bright, bright as the full noon-

time sunlight of the eternal day. While "every man who is of works of law," every man who is depending upon his own deeds and his own goodness for salvation, every man out of Christ, is "Under a curse"; on the other hand, every man who has thrown away all confidence in himself and his own doing and his own character, and who has accepted Jesus Christ, is given the "power to become a child of God." The word translated, "power" in the authorized version of this verse (Jno. 1:12) means more than the sense that we usually give to the word "power." It means the "authority" or the "right." The one who receives Jesus Christ, the Incarnate Word of God, has not merely the *ability* to become a child of God, but he has the *God-given authority* to become a child of God. It is the Divinely bestowed prerogative of everyone who receives Christ Jesus, to call himself a "Child of God." As John puts it in his first epistle, I Jno. 3:1: "Behold, what manner of love the father hath bestowed upon us (that is upon believers in Jesus Christ, those who have received Jesus Christ), that we *should be called the children of God*; and such we are."

There is just one condition of attaining to this immeasurably exalted authority prerogative and honour of becoming a "Child of God," and that is receiving Jesus Christ. Whosoever, anybody and everybody who, receives Jesus Christ the Son of God, instantly becomes himself a child of God. It matters not what his past history may have been, he may have been a very bad man or he may have been a very good man, he may have been a very religious man or he may have been an utterly godless

and profane man, he may have been very orthodox, an intelligent believer in all the great fundamental doctrines of our faith, or he may have been an utter heretic or rank infidel, but the moment he receives Jesus Christ, he instantly receives authority to become a child of God. "But as many as received him, to them gave he the right to become the children of God, even to them that believe on his name" (Jno. 1:12). Any man or woman in this audience to-night can get the God-given "right" to become a child of God in an instant. All you have to do is to receive Jesus Christ.

2. WHAT DOES IT MEAN TO "RECEIVE" JESUS CHRIST? We need to be very clear and very sure about this. The Greek word translated, "receive" means simply "to take" or "to take to oneself," to receive (or, accept) what is offered. So, then, to receive Jesus Christ means to take Jesus Christ to ourselves, to take Him to be to ourselves all that He came into this world to be to us.

WHAT DID JESUS CHRIST COME INTO THIS WORLD TO BE TO ANYONE WHO WOULD TAKE HIM? The Bible answers that question with great plainness and great definiteness.

1. First of all, Jesus Christ came into this world to be our Sin-Bearer, the One who bore our sins in our place, so that we would not have to bear them ourselves; and to *pay the penalty of our sins*. We read in the twenty-ninth verse of this same chapter from which our text is taken, "Behold, the lamb of God *that taketh away the sin of the world!*"

So then, *to receive Jesus Christ means to take Jesus Christ to be our Sin-Bearer, the One who paid*

the penalty of our sins for us, or as Paul puts it in the thirteenth verse of the chapter from which our other text was taken, Gal. 3:13: the One who "Redeemed us from the curse of the law (that we were under, because we had broken it) by becoming a curse for us (that is, in our place); for it is written, Cursed is everyone that hangeth on a tree."

2. In the second place, *Jesus Christ came to be our Deliverer, not merely from the guilt of sin, but from the power of sin*. We read in the eighth chapter of the same book from which our text is taken, Jno. 8:34, 36: "Jesus answered them, Verily, verily, I say unto you, whosoever committeth sin is *the servant of sin*. . . . *If therefore the Son shall make you free, ye shall be free indeed.*"

So then, *to receive Jesus Christ means to take Him to ourselves to be our Deliverer from the power of sin*, to give up all our self-efforts to deliver ourselves from the power of sin, and just look up to the Risen Christ, *Who has "all power in Heaven and on earth,"* to deliver us from the power of sin.

3. In the third place, *He came to be our Divine Teacher and Absolute Lord, Who has a right to the absolute control of all our thoughts and desires and purposes and actions*. In the thirteenth chapter of this same book, verse 13, our Lord Jesus is recorded as saying, "Ye call me, teacher, and Lord, and ye say well; for so I am." Even in the Revised Version we have not in this passage an accurate translation of the Greek. What Jesus really said was, "Ye call me THE teacher, and THE Lord: and ye say well; for so I am."

So then, *To "receive Him" means then, to take*

Him to ourselves as "THE Teacher," the One and Only absolutely authoritative Teacher, the One Whom we shall believe against the whole world (if the whole world says one thing, every philosopher, scientist and university professor and sage and poet in it, and Jesus Christ says another, we shall believe Him against them all), and "THE Lord," the One Who is our Divine, and Absolute Lord to Whom we hand over unquestioningly and unhesitatingly the absolute control of all our conduct in every relation of life, and to Whom we bow the knee and "Confess that Jesus Christ is Lord, to the glory of God, the father" (Phil. 2:10, 11).

When anyone thus receives Jesus Christ, takes Him to be to himself his Sin-Bearer, and trusts God to forgive him because Jesus Christ made a full atonement for his sin by dying in his place, and to be to himself his Deliverer from the power of sin, giving up all his self-efforts to overcome sin, and trusting the risen Christ Jesus alone to give him victory over sin, and to be his inerrantly authoritative Teacher, Whom he will believe against the world, and to be "*The Lord*" (not "*A Lord*," but "*The Lord*") to Whom he unquestioningly and unhesitatingly surrenders the absolute control of all his conduct in every relation of life, and to Whom he will bow the knee, "confessing that Jesus Christ is Lord" (cf. Rom. 10:9, 10), the moment that anyone does this, that moment that person gets the right, the authority, the authority which God Himself bestowed upon him, to call himself "GOD'S CHILD!" Anyone here to-night who will, can thus become God's child, and become so at once.

We do not become children of God by praying or by reading the Bible, or by turning over a new leaf, or by quitting our sins, or by doing good deeds, or by leading holy lives, as good as all these things are in their place, we become children of God by the one simple act of receiving Jesus Christ, of taking Him to be to ourselves what He came into the world to be. "As many as RECEIVED HIM, to them gave He the right to become the children of God, even to them that believe on his name."

Even if we have never been to church before in our lives, even if we have never read a verse in the Bible in our lives, even if we have never said a prayer in our lives, even if we have never done one single good deed in all our lives, even though our lives have been full of sin and vileness every day of our lives, the moment we thus receive Jesus Christ we get the right, the authority, the authority given to us by God Himself, to become "children of God."

If, on the other hand, we go to church several times a week, if we read the Bible every day, if we pray every morning, noon and night, if we give up our every bad habit, even if we give much to the poor, even if we do all sorts of good deeds, and avoid all sorts of sins, if we do all these, and do not receive Jesus Christ as our Sin-Bearer, as our Deliverer from the power of sin, as our Authoritative and Final Teacher, and as our Divine Lord, we are not and cannot become "children of God." The right to sonship is in Jesus Christ, and you only get the right by receiving Him. If I put \$1,000 in a certain package and then say to you, "Here, if you

take that package you can have what is in it," if you took the package you would get that \$1,000, but if you did not take the package you would not get that \$1,000, no matter how many other great and good things you might do. Now, God has put the right to sonship in a package and that package is a person, Jesus Christ. If you take Him you get it; if you refuse Him you cannot get it, no matter how many other good things you may do.

God makes this very plain in another place, I Jno. 5:10-12. Here He says: "He that believeth on the Son of God hath the testimony in Him: he that believeth not God hath made him a liar because he hath not believed in the testimony that God hath borne concerning his Son. And the testimony is this, that God gave unto us eternal life, and *this life is in his Son. He that hath the Son, hath the life; and he that hath not the Son of God, hath not the life.*"

Look squarely, seriously and intently at the contrast, "As many as are of the deeds of the law," as many as are trusting in their own doing and not in Jesus Christ, as many as are out of Christ, as many as have not definitely "received" Jesus Christ, good and bad alike, are "under a curse"; but on the other hand as many as receive Christ, regardless of the past, the vilest as well as the best, get the authority to become children of God. To which class do you belong to-night? I do not ask you whether you have been good or bad, moral or immoral, religious or godless, orthodox or heretical, but are you trying to get to Heaven by your own doing, or by trusting in what Another, Jesus Christ, has already done, are you "of the works of the law," or are you of those

who have received Christ and put their trust in Him, and Him alone? If you are of the former, God's Word for it, you are, "Under a curse." If you are of the latter, God's Word for it, no matter what the past has been, you are a child of God to-night.

"Under a Curse!" What an appalling phrase! How those words make a thoughtful man shudder. "UNDER A CURSE!" What curse? Whose curse? The curse of the Law of God, which you have broken, and the curse of the God whose law you have broken, under the curse of the Infinite, Omnipotent, Omniscient, Omnipresent, Eternal, Infinitely Holy God, Who made all the great worlds that go to make up our universe, Who upholdeth and absolutely controlleth that universe and all things in it, Who holds the destinies of all individual men and all nations, the destinies of time and the destinies of eternity in His hand, under the curse of "the God in whose hand thy breath is, and whose are all thy ways" (Dan. 5:23). "Under the curse of God!" It is awful. It is appalling. It suggests that solemn and terrifying word spoken by Jesus Christ Himself, in Matt. 25:41: "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels."

Now turn to the other side of the contrast, "Authority (the divinely given right) to become children of God." How those "God-breathed" words make the intelligent heart bound and throb, "The authority to become children of God." Whose children? "*Children of God.*" Ah! What would it be for a ragged, starving street urchin to become a child of

a king? But that is nothing, nothing at all, in comparison with this, for you and me, moral derelicts such as we have been, "sinners, poor and needy, weak and wounded, sick and sore," to "become *children of God*"; not slaves, mind you; not servants, mind you; not retainers, mind you; not representatives, mind you; but CHILDREN, "CHILDREN OF GOD." I thought it quite fine once, when Mrs. Torrey and I had the privilege of sitting at table three times a day for a week or two, right beside the son of one of Europe's reigning monarchs, the Prince, and his wife, the Princess; but to be a "*Child of God!*" Think of it! We cannot take it in,—but I know that I am a "Child of God." Do you know that you are a "Child of God?" You may become one and you may know it, inside of five minutes. Listen, "But as many as receive him, to them gave he the right to become the children of God, even to them that believe on his name" (Jno. 1:12).

Can it be true? Yes, beyond all peradventure or question it is true, God Himself says it. And it is not only true, but it is open to you, open to any one of you, no matter how poor, ignorant and wicked you may be, open to you right now.

Oh, men and women, and young men and maidens, step out right now from "under the curse" of God into the glory of becoming "children of God." What must you do? Only this, receive Jesus Christ, that is all. Take Him to be your Sin-Bearer and trust God to forgive you because Jesus Christ died in your place; take Him to be your Deliverer from the power of sin, and trust the Risen Christ, Who has "all power in Heaven and on earth," to keep

you day by day from sin's power; take Him to be your Absolutely Authoritative Teacher and your Divine Lord, to Whom you surrender the entire control of your life in all its relations, and to Whom you bow the knee and confess that He "is Lord to the glory of God, the Father." That is all. Will you do it? Will you do it right now? There is no greater folly that anyone can be guilty of than this, by our own free choice, to remain "under the curse," rather than to enter into the glory of becoming a "Child of God," by just receiving Jesus Christ. No inmate of any insane asylum ever did an insaner thing than that. Will you receive Jesus Christ and become a "Child of God" right now?

IV

HOW A GOOD MAN, BUT AN UNSAVED MAN, BECAME A SAVED MAN AND A CHILD OF GOD

“Send to Joppa and fetch Simon, whose surname is Peter; who shall speak unto thee words whereby thou shalt be saved, thou and all thy house.”—
ACTS II: 13, 14.

IN the record of the incident from which my text is taken we are told that Cornelius, a captain in the Roman army, but who, as we shall see directly, was a remarkably good man in many ways, was not as yet a saved man. He was bidden to send to Joppa for Peter, the apostle; and Peter would speak unto him words through hearing which and believing which and acting upon which he would be saved. The life of Cornelius was already a most exemplary life in many respects and he was furthermore a most candid, sincere, honest and earnest seeker after the truth. Nevertheless, our text clearly teaches us he was not saved as yet, although he was soon going to be saved. To my mind the story of the salvation of this man Cornelius is one of the most interesting and instructive contained in the whole Bible, not merely because he was the first Gentile convert to Christianity, but because of what he himself was.

I. THE CHARACTER OF CORNELIUS

Let us look closely at the character and conduct of this man Cornelius.

1. In the first place, the inspired record declares that, *He was "a Devout Man"* (Acts 10:2), "*and One That Feared God.*" He was a man who lived as in the sight of God and with a reverential regard for God's will and God's law. It is evident from the whole story that his devotion was genuine; for it affected his whole household. We are told that not only did he fear God, but that he "*feared God with all his house.*" Furthermore, the soldiers under him and his near friends also were affected by the genuineness of his pious regard for the Deity (Acts 10:2, 7, 24). It certainly speaks well for a man's piety when his whole family participate in it and when those who serve under him share in it. I know not a few religious people whose families do not take much stock in their religion and whose employees do not take any stock at all in it; but so genuine was the regard for God of this man Cornelius, that his whole family shared in it and even his soldiers were affected by it.

Cornelius was not in a position very favourable to the promotion of piety. Many have told me that it is impossible to be truly religious, even in our own army, but it was certainly very difficult in the old Roman army. But it was in this place of extreme difficulty that we see Cornelius maintaining his devotion at a very high level. The truth is, there is no position in life where it is impossible to serve God. Someone (George C. Grubb) has said, "Have you never noticed that God's most brilliant saints

have been placed in positions of peculiar difficulty?" And he cites as illustrations of this the case of Joseph in the awful court of Pharaoh, and Daniel at the depraved court of Nebuchadnezzar. He might have added Elijah at the vile court of Ahab and John the Baptist at the licentious and bloody court of Herod, and many others. No, my friend, whoever you may be who is making the excuse, "I cannot serve God in my position"; that is not true. If you cannot serve God in any other way in that position, you can serve Him by giving up your position.

2. *But Cornelius was not only a devout man toward God, he was also righteous toward men.* This we are told in so many words in Acts 10:22. This was the testimony regarding him by those who went to Peter. I am sorry to say that devoutness toward God is not always accompanied by righteousness toward men. Of course, a faith in God and love for God that does not lead to honesty in dealing with men and love toward men is not an intelligent and genuine faith; but there is much of that sort of "faith in God" in the world to-day. There is much that passes for devotion that is not accompanied by righteousness in private, domestic, business and political life. I have known men of most demonstrative piety who were utterly unreliable in business. Now I do not believe these men are all conscious hypocrites, but they certainly have a devoutness which is of no value in the sight of God. But Cornelius was a man who was "righteous" toward men, as well as "devout" toward God. That is a most happy combination. I wish we had more men of that type here in Los Angeles.

3. In the third place, *Cornelius was an exceptionally and notably generous man.* God's own record concerning him is that he "gave much alms to the people" (Acts 10:2). So notable was the generosity of Cornelius' gifts to the poor that God took notice of them and kept a record of them. He even went so far as to send an angel down to say to Cornelius, "Thine alms are gone up for a memorial before God" (Acts 10:4). That is to say that they had gone up to be remembered by God. If the only memorial that some of you professing Christians here to-night get in Heaven is your alms to the poor, I am afraid that it will be of such small dimensions that you will have a hard time finding it when you get there. All that a good many people give to the poor is their cast-off clothing, that they themselves would not wear any more anyhow. Not so with Cornelius, he "gave much alms to the people."

4. But even this is not all, *Cornelius was a Man of Prayer.* We are told that he "*prayed to God always*" (Acts 10:2). Though he was not a Jew by birth, he had become convinced of the truth of the Jewish religion and observed the regular Jewish hours of prayer. We find him praying "about the ninth hour of the day," which was nine o'clock in the morning, the Jewish hour of morning sacrifice and morning prayer. And furthermore, as already said, we are told that he "*prayed to God always.*" He was a man who was constantly in prayer to God. He no longer worshipped or prayed to Jupiter or Juno or Venus or any of the false gods of the religion in which he was born and brought up, but to the only

true God. He was a man who was constantly in prayer to God. Remember, Cornelius was not yet a Christian; but what an example he sets in this matter of prayer to many who profess to believe in Christ Jesus to-day. I wonder how much time the average Christian in this audience to-night, Protestant or Roman Catholic, spends in prayer daily. About the only time some Roman Catholics pray is when the priest appoints them so many Pater Nosters or Ave Marias as a penance, and about the only praying a good many Protestants do is four or five minutes at bedtime; but this *captain in the Roman army*, just emerging from the darkness of heathenism, was a man of constant prayer, and his prayers as well as his alms had "gone up as a memorial before God" (Acts 10:4).

5. In addition to all these things, in the fifth place, *Cornelius was an eager seeker after more light*. When he heard that there was in another city a man who had more truth than he had, he "immediately" sent for him (Acts 10:7, 8, 33), and in addition to that "called together his kinsmen and his near friends" to hear this new truth. All the truth that there was he wanted for himself, and not only for himself but for his friends also, and he wished it at once. How unlike Cornelius was to many to-day who call themselves honest "seekers after truth," but who studiously avoid those who are likely to give them the truth, and, if they happen to meet them, dodge and quibble and resort to all sorts of subterfuges to escape from letting the light into their hearts. Many a man to-day calls himself a "truth-seeker," and goes and listens to some palpable petti-

fogger such as Colonel Ingersoll was. Cornelius was not that kind of "truth-seeker" but an honest and genuine one who really wanted to know the truth, and who was ready to immediately obey it when he found it. Cornelius was not yet a Christian, but he was not of that type of non-Christians who are ready to listen to all sorts of disingenuous reasonings and foolish imaginations that seem to discredit Christianity. He was indeed a sincere seeker after truth.

At the very time that directions came to him from God to send to Joppa for Simon Peter, who would tell him the saving truth, he was in prayer for more light. That is evident from Acts 10:31, 32, where we read that the angel said to him, "Cornelius, *thy prayer is heard*. . . . Send *therefore* to Joppa, and call unto thee Simon, whose surname is Peter." So it is evident that the "prayer" that he was offering and that was "heard" was a prayer for light, a prayer for the truth. Every honest seeker after light will pray for it. I would like to ask any skeptic present here to-night, "Have you ever honestly asked God to show you the light? Have you ever honestly asked God to show you if Jesus Christ was His Son or not, and promised Him that if He would show you that Jesus was the Son of God you would accept Him as your Saviour, and confess Him as such before the world?"

6. In the sixth place, *Cornelius was ready to obey the truth when he found it, whatever it might require of him*. This is evident from his question when God's messenger appeared. He was badly frightened, but he stood up like the obedient soldier

that he was, and said, "What is it, Lord?" (Acts 10:4). In other words, "Lord, give the command and I will obey it." His readiness to obey the truth is also proven by his prompt obedience to the Gospel when it was declared to him (Acts 10:43-48).

Taken all together, this man Cornelius was a man of singularly lofty character; devout toward God, righteous toward men, a great giver to the poor, a man of much prayer, an eager seeker after truth, ready to obey the truth when he found it, whatever it might require; and yet with all this, the inspired record tells us Cornelius was not as yet "saved," that he still needed salvation: the word that God spoke to him was, "Send to Joppa and fetch Simon, whose surname is Peter; who shall speak unto thee words *whereby thou shalt be saved.*" It is clear then that he was not saved as yet.

How many there are in this audience to-night who are trusting for salvation in just such things as Cornelius already had, and who fancy they are saved because they have some or all of these things, though they certainly have them in much less measure than Cornelius had. How many men have told me they expected to be saved because they were religious or because they were righteous in their daily life in their dealings with men, or because they were generous to the poor, or because they prayed a good deal, or because they were honest seekers after the truth. Behold Cornelius! *He was all these and more, and yet God declares that he was not as yet saved.* If any man could be "saved by character" certainly Cornelius could; but he was unsaved, and that fact shows the utter folly of this modern nonsensical

talk about "Salvation by Character." Cornelius still needed something that was absolutely necessary before he could be a saved man. I am glad to tell you he found it. Every man who is as sincere a seeker after truth as Cornelius was, and as ready to obey it when he finds it, will certainly find it; for the Lord Jesus Himself says, "If any man willeth to do his will (that is, God's will) he shall know of the teaching whether it is of God, or whether I speak from myself" (Jno. 7:17). It is absolutely certain that any man who sincerely desires to know the truth and is ready to obey it when he finds it, will find it, and will accept the truth as it is in Jesus and will thereby be saved; but he is not actually *saved* until he does know this truth and receives it and acts upon it. These things which Cornelius had did not save him, but they prepared him to find and receive the truth as it is in Christ Jesus, and thereby to be saved.

II. HOW CORNELIUS FOUND SALVATION AND BECAME NOT ONLY A GOOD MAN BUT A SAVED MAN AND A CHILD OF GOD

Now let us look at how Cornelius found salvation and became not only "a good man," but "a saved man" and "a child of God."

I. First of all, *Cornelius prayed for light*. This appears from God's saying to him, "*Thy prayer is heard . . . Send therefore to Joppa and fetch Simon, whose surname is Peter, who shall speak unto thee words whereby thou shalt be saved*" (Acts 10:31, 32, comp. Acts 10:22 and Acts 11:13, 14). Cornelius felt that he had not the whole truth. He knew that he had not peace. He knew that for

all his excellencies of character he was a sinner and needed pardon, and he sought from God to find out where pardon could be found. Whosoever desires to know the truth, and whosoever desires pardon, let him seek light from God, let him ask God to point him to the One in Whom pardon is to be found. *That prayer will not save him, but it will lead him to the One Who will save him.* I could stand here by the hour and give you illustrations of men and women whom I have known from pretty much every rank of society, who were in sincere doubt as to whether Jesus Christ was the Son of God, and whether He could and would save, but who sought light from God and got it, and were thus brought to an intelligent faith in Jesus Christ as the Son of God, and as their own personal crucified and risen Saviour, and thereby found salvation.

2. In the second place, *Cornelius obeyed, step by step, the light as God gave him to see it.* There are some who will not take one single step until God shows them the whole way. Such people never find the way. But if we are ready to take a step at a time as God indicates it to us, God will lead us on and on into the perfect day. For example, I know men who will not take the steps in the truth, which they acknowledge are perfectly clear, because they do not yet understand all the mysteries concerning future punishment and God's purposes concerning the heathen and predestination and other questions like that. Cornelius was not like that. Cornelius only asked to see a step at a time; and as soon as he saw the next step he took that, and therefore he was soon out in the clear daylight. So will it be

with you if you will follow Cornelius' example. The very first step that Cornelius was bidden to take was a test of faith: he was bidden to send for an unknown Jew in a tanyard, who should show him the way of life. How absurd that must have looked, were not the Jews in subjection to the Romans? and was not Rome the land of culture and Judea the land of superstition? and was not this particular Jew an uneducated man, and should he, a cultured Roman officer, send for an ignorant Jew to teach him? But Cornelius knew God had commanded it; so he raised no objections and asked no questions, but obeyed orders and did exactly as he was told. Ah, how many of us refuse to obey God's orders because we are so filled with the conceit of our own culture and our own superior position; and therefore we never get out of the fog and darkness into which our self-sufficiency has plunged us. We proudly refuse to obey God because we cannot understand the reasonableness of His commands, and so we miss the path of unquestioning obedience to God that would lead us into the glorious light of the Son of God.

3. The third step that Cornelius took toward salvation was that, *He heard the simple Gospel of Christ crucified and Christ risen again, and of remission of sins to be obtained through simple faith in this crucified and risen Christ Jesus, the Lord of all.* The sermon that Cornelius heard was very short, and it was the first Christian sermon he had ever heard. He may have heard before that there was such a person as Jesus, but he knew little or nothing about Him. Peter simply told him a few funda-

mental facts about Jesus, how God "preached good tidings of peace by Him," how Jesus Christ was "Lord of all," "how God anointed Him with the Holy Spirit and with power," and how He "went about doing good, and healing all that were oppressed of the devil; for God was with him." Peter told him how he, himself, was witness of all things which Jesus of Nazareth did, and then he told him how they slew Him and "hanged him on a tree," and then he told him how on the third day "God raised him up," and how he, himself, was an eye-witness of His appearances in His body after His resurrection and had "eaten and drank with Jesus after he arose from the dead," then he told him how this Jesus was "ordained of God to be the judge of the living and the dead," and how "*to him bear all the prophets witness, that through his name everyone that believeth on him shall receive remission of sins*" (Acts 10:34-43). That was all that Peter told him, and that was enough. Cornelius believed it and was instantly saved. All that Cornelius heard you have heard time and time again, and as far as hearing and knowing the truth is concerned, you have heard enough and already know enough to be saved.

4. *Then Cornelius took the decisive step. He believed in Jesus Christ right there and then, and was saved at once.* Will you take the same decisive step to-night, the simple step of believing on Christ Jesus, of Whom it is conclusively proven that He died on the cross and thus made full atonement for sin, and secured pardon for all who would believe on Him, and that "He arose again" and therefore has power

to keep from the power of sin all those who put their trust in Him? (Heb. 7:25).

As good and exemplary as Cornelius was, he was saved in the same way that the coarse, brutal, prayerless, godless Philippian jailor in the sixteenth chapter of the Acts of the Apostles was saved, that is by simple faith in Jesus Christ for the pardon of sin and for deliverance from sin's power.

When Peter spoke of the "forgiveness of sins," Cornelius knew he needed it, and if you have not already received Jesus Christ as your own personal Saviour, you need it to-night, and when Peter said, "Whosoever believeth in him shall receive remission of sins," Cornelius said to himself, "That means me," and he believed right then and there, and "received remission of sins" right then and there. Anyone here to-night can receive remission of sins in exactly the same way that Cornelius did, and just as quickly as Cornelius did. The word preached to Cornelius says, "Through his name *everyone that believeth on him* shall receive *remission of sins.*" Even though you are as good as Cornelius you need pardon: even though you are as vile as the vilest you can have it, "*Everyone that believeth on him shall receive remission of sins.*" Let me call your attention to one thing more. The Holy Spirit came upon Cornelius then and there, in testimony to the fact that God had accepted him, and he began to "magnify God" in the power of the Holy Spirit. And so not only pardon, but the Holy Spirit's power is for everyone here to-night who will believe on the Lord Jesus, and claim it.

5. *There is still one more thing that Cornelius*

did that needs to be carefully noted, Cornelius openly confessed in baptism his acceptance of Jesus Christ and his identification with Him. He was already saved. He already had God's seal of acceptance, the definite, conscious work of the Holy Spirit, but that did not make him say, "There is no need that I be baptized. I have got everything already." No, rather it made him say, "I want to obey God and confess my faith in Jesus Christ in God's appointed way, by baptism." The faith in Jesus Christ that Cornelius had was real, saving faith, and saving faith always leads to obedience, and the Christ in whom Cornelius believed as Saviour and Lord had commanded baptism, so he was baptized right off. And, if you really believe in Jesus Christ, you will desire to obey Christ in everything, and if you have not been baptized already you will desire to be baptized, and even if you have been baptized already you will do that for which baptism is an outward sign, make an open confession of your acceptance of Jesus Christ as your crucified, dead and buried and risen Lord and Saviour.

Salvation is open to everyone here to-night. It cannot be obtained by any amount of piety toward God, or righteousness toward man, or generosity in giving, or earnest praying, or sincerity in the search for the truth. By one and all, good and bad, moral and immoral, highly respected and utterly despised, it must be obtained in the same way, that is by a simple faith in Christ Jesus, who died for us on the cross of Calvary and rose again, faith in Him as your Saviour and your Lord. Who will thus put their faith in Him to-night?

V

“SAVED BY A CRY”

“*Whosoever shall call upon the name of the Lord shall be saved.*”—ROMANS 10: 13.

THERE is no excuse for any man's not knowing the way of salvation, for the Bible makes it as plain as day. There is no excuse for any man's not taking the way of salvation, for God has made that way so simple and so open to everybody that “whosoever will” may “come.” Many years ago, together with a friend, I was making a pedestrian tour through the Saxon Switzerland, in Saxony, Germany. One day we struck off from the main road and began to go across country by a by-path. We suddenly ran upon a signboard with a crown upon it and the information that that road was for the king and for the king alone, and that common mortals were not allowed that way. But God's way of salvation is open to all, “*Whosoever shall call upon the name of the Lord shall be saved.*”

The way of salvation is stated in the Bible in a variety of forms; so that everybody can get hold of it. In one place we are told that we are saved by just *coming to Jesus*. He Himself says, in Matt. 11:28: “COME UNTO ME, all ye that labour and

are heavy laden, and I will give you rest," and He says again in Jno. 6:37, "*Him that cometh to me I will in no wise cast out.*" In another place we are told that we are saved by just *believing on the Lord Jesus*. Paul said to the jailor of Philippi when the jailor had cried, "Sirs, what must I do to be saved", "BELIEVE ON THE LORD JESUS and thou shalt be saved" (Acts 16:31). In another place we are told that, *We are saved by just receiving* (or, taking) *the Lord Jesus*. John's words are, "As many as RECEIVED HIM, to them gave he the right to become children of God, even to them that believe on his name" (Jno. 1:12). In still another place we are told that, *We are saved by just looking to Jehovah, Jesus*. Jehovah says in Isa. 45:22, "LOOK UNTO ME, and be ye saved."

But to my mind, the simplest statement of all is that of our text to-night, where we are told that, *We are saved by just calling on the name of the Lord*, "WHOSOEVER SHALL CALL UPON THE NAME OF THE LORD SHALL BE SAVED" (Rom. 10:13). *Saved simply by a cry, a cry to the Lord Jesus*; for that Jesus is "the Lord" in this passage is evident from the ninth verse of the same chapter, where we are told, "If thou shalt confess with thy mouth *Jesus as Lord*, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved."

The statement of the way of salvation contained in our text is so simple that some stumble at its very simplicity. "Oh," they say, "God can't mean that all I have to do to be saved is just to cry to the Lord Jesus, simply call upon the name of the

Lord." But that is what God says, and do you not think that God knows enough to say exactly what He means?

In order that there might be no possible doubt that He meant just what He said, God has put this statement in three different places in the Bible. You will find it first of all way back in the Old Testament, in Joel 2:32, where we read, "Whosoever shall call on the name of Jehovah shall be delivered." Then Peter repeated the statement on the Day of Pentecost, saying, "And it shall be, that whosoever shall call upon the name of the Lord shall be saved" (Acts 2:21), and Paul repeats it again here in our text, Rom. 10:13, "Whosoever shall call upon the name of the Lord shall be saved." It is very seldom that you can find the very same statement made three different times in the Word of God. *Can you doubt a statement God takes pains to repeat three times?*

And that is not all. Besides this, God gives us in the Bible a number of examples of men who were saved just this way, just by a cry, just by calling to the Lord Jesus for deliverance. Peter is as good an example as any. Peter was sinking in the Sea of Galilee as he tried to walk across the waves to meet Jesus, and in his terror he just cried to Jesus, just as he was going down, "*Lord, save me.*" "And immediately Jesus stretched forth his hand and took hold of him" (Matt. 14:30, 31). *Saved just by a cry*, and anyone who is sinking in a sea of sin can be saved in precisely the same way. Jesus is ready to take hold of you to-night if you only cry to Him, and if *He* takes hold of you, your rescue is sure.

There are three important questions suggested by our text:

- 1st. What is the salvation promised?
- 2nd. How can we get this salvation?
- 3rd. Who can have this salvation?

I. WHAT IS THE SALVATION PROMISED?

The first question is, "*What is the salvation promised?*" The answer to this question is very plain and very easily understood. Listen to the text again, "Whosoever shall call on the name of the Lord shall be saved." Saved from what? If you will go back to the preceding chapters of this same book from which our text is taken you will get your answer.

1. First of all, *The one who calls on the name of the Lord will be SAVED FROM THE GUILT OF SIN.* This comes out in the third chapter, verses 23-26, "For all have sinned and fall short of the glory of God; *being JUSTIFIED freely by his grace through the redemption that is in Christ Jesus: whom God set forth to be a propitiation, through faith, in his blood, to show his righteousness because of the passing over of the sins done aforetime in the forbearance of God; for the showing, I say, of his righteousness at this present season: that he might himself be just, and the justifier of him that hath faith in Jesus.*" We see from these verses that *the one who calls on the Lord Jesus gets for himself justification, i. e., deliverance from condemnation, salvation from the guilt of sin,* that the Lord Jesus made possible for us all by dying as a propitiation for our sins on the cross. The same thought of salvation is

found in Gal. 3:10, 13, "For as many as are of works of the law are under a curse; for it is written, Cursed is everyone who continueth not in all things that are written in the Book of the Law to do them. . . . *Christ hath redeemed us from the curse of the law, having become a curse for us; for it is written, Cursed is everyone that hangeth on a tree.*" Christ took our place on the cross of Calvary, and *the moment we believe on Him we step into His place of perfect acceptance before God; not only is every one of our sins blotted out, but His perfect righteousness is put to our account; and the simplest and most practical way of expressing our faith in Him is by just calling upon Him. Crying unto Him for pardon is the proof that we believe on Him; and so in crying unto Him we are thereby justified.* This we are told also in the very next verse to our text, Rom. 10:14, "*How then shall they call on him in whom they have not believed?*" The moment we thus call upon the Lord Jesus, all our sins are blotted out, God Himself erases everything He has in His books against us, and puts the perfect righteousness and acceptability of Christ Jesus to our account.

2. But that is not all: in the second place, *The one who calls on the name of the Lord Jesus gets SALVATION FROM THE POWER OF SIN.* This we see in chapter 6, verse 16, compared with Jno. 8:34, 36. In Romans 6:16 we read, "Know ye not that to whom ye present yourselves as servants unto obedience, his servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness?" The word translated "servants" in this

verse, means literally "slaves." Every sinner is a slave of the sin to which he has yielded obedience, but *the moment he calls upon the Lord Jesus he gets deliverance from this bondage*, just as the demoniac who cried to the Lord got deliverance from his bondage to the demon, and the leper who cried to the Lord got deliverance from his leprosy. The Lord Jesus Himself puts it this way in John 8:36, "If therefore the Son shall make you free, ye shall be free indeed."

Our Lord Jesus not only died for us, and thus made *salvation from the guilt of sin* possible for us, but *He also rose again* and thus also made *salvation from the power of sin* possible for us. This thought of the saving power of the *risen* Lord Jesus comes out right in the same chapter from which our text is taken, three verses back, "If thou shalt confess with thy mouth Jesus as Lord, and *shalt believe in thine heart that God raised him from the dead*, thou shalt be saved: for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation" (verses 9, 10).

3. In the third place, *The one who calls on the name of the Lord gets also SALVATION FROM THE PENALTY OF SIN*. This also we see in chapter 6, verse 23, "For *the wages of sin is death*, but *the free gift of God is eternal life* in Christ Jesus, our Lord." The one who calls upon the name of the Lord, and the context shows that the Lord here meant is the Lord Jesus (verse 9), the one who cries unto Jesus as his Divine Lord, for deliverance, gets deliverance from the death that is the penalty of sin. What this "death" is in its full outworking

and significance we see in Rev. 21:8, "The fearful, and unbelieving, and abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in *the lake which burneth with fire and brimstone: which is the second death.*" Hell, in spite of all its awful and everlasting shame and pain, has no terrors whatever for the one who calls upon the name of the Lord Jesus; for he knows on the authority of God's own sure word that no matter how great a sinner he may have been, he has no part in the eternal shame and torment of hell.

To sum it all up: *Salvation from the guilt of sin, Salvation from the power of sin, Salvation from the eternal penalty of sin, is the salvation one gets by just calling on the Lord Jesus for such salvation.* That certainly is a glorious salvation. But even that is not all; for we are not only saved from something, but we are saved to something. We are not only saved from the guilt of sin and from the power of sin and from the eternal penalty of sin, but *we are saved to liberty, to sonship of God, and to an inheritance, even a "Joint Inheritance with Jesus Christ"* Himself. This we read in the eighth chapter and second verse, "For the law of the spirit of life in Christ Jesus *made me free* from the law of sin and death," and in the fourteenth verse, "For as many as are led by the spirit of God, these are *the sons of God,*" and in verses 16, 17, "The Spirit himself, beareth witness with our spirit, that we are children of God: and if children, then heirs; *heirs of God, and joint heirs with Christ.*"

II. HOW CAN WE GET THIS SALVATION?

Now the question arises, *How can we get this salvation? The text tells us that we get this salvation by simply calling "Upon the name of the Lord": "Whosoever shall call upon the name of the Lord shall be saved."*

What does it mean to "Call upon the name of the Lord?" It means just what it says, *all any one of you has to do to be saved is to call upon THE LORD Jesus (verse 9) to save you.* This is evident from the preceding verse, "For there is no distinction between the Jew and Greek: for the same Lord is Lord of all, and *is rich unto all that call upon him.*" Bartimaeus was blind, and he got sight by crying, "Jesus, thou son of David, have mercy on me" (Mark 10:47 ff.). The leper got cleansing by crying to the Lord Jesus, "If thou wilt, thou canst make me clean," "And being moved with compassion, he (that is, Jesus) stretched forth his hand and touched him, and saith unto him, I will, be thou made clean" (Mark 1:40, 41). The publican got pardon by just crying, "God, be merciful to me, a sinner," and so WE GET SALVATION FROM THE GUILT, THE POWER AND THE PENALTY OF SIN BY JUST CRYING TO THE LORD JESUS FOR IT.

Of course, the cry to the Lord Jesus that really gets salvation *must be a real cry*, it must be genuine, it must be sincere, it must be honest. I hear a good many call, "Lord Jesus, save me," and they do not get saved. Why? Because the cry is not real, it is not genuine, it is not sincere, it is not honest, it is not earnest.

What does a real call upon the Lord Jesus for salvation imply?

1. First of all, *A real call upon the Lord Jesus implies a realization that we need salvation, a realization that we are sinners, a realization that we are lost.* No man is going to call upon the Lord for salvation in any real way if he does not realize that he needs to be saved. To call upon the Lord Jesus to save you when you do not know you are really lost, or do not believe you are really lost, is a mockery.

A good many, however, call upon the Lord Jesus in these days without any genuine realization that they are lost. A good many cry in this day, "Lord Jesus, save me," and yet if you should ask them, "Do you really believe you are lost, do you really believe you are a guilty sinner before a Holy God, do you really believe you are under the curse of the law of God which you have broken, do you realize you are a slave to sin, do you realize you are sinking down into an everlasting hell, do you believe that you are a poor, vile, miserable, worthless, hell-deserving sinner," they would very likely flare up and say, "I am nothing of the kind, I am just as good as you are. I don't believe that old worn-out superstition about human depravity and everlasting perdition, and all that." Well, then, you cannot genuinely call upon the Lord Jesus to save you, and you cannot be genuinely saved. You are mocking God when you do call upon the Lord for salvation when you do not really think you are lost, hopelessly lost, without the Lord Jesus. There is no more hideous

mockery than for a man who does not believe that he is *lost*, to call on the Lord Jesus to save him.

2. In the second place, *A real calling upon the Lord Jesus to save, implies a sincere desire for salvation.* A great many men call upon the Lord Jesus to save them who do not really desire to be saved, they think they do, but they don't. I have seen men kneel down and cry, "Lord Jesus, save me," and they did not want a bit to be saved. Perhaps they thought they did. They wished to be saved from hell, but that is not the essential point of salvation. Everybody wants to be saved from hell. Even the rankest infidels want to be saved from hell. Nobody wants to spend eternity in hell. But being saved from hell is not the essential thing in real salvation, and desiring merely to be saved from hell is not really desiring to be saved. Many desire to be saved from the trouble and misery that sin has gotten them into. There is not a person in the county jail that does not want to get out. But desiring to be saved from the consequences of sin is not a true desire for salvation. *A true desire for salvation is a desire for salvation from sin itself,* that is the most important thing about it; and the man who does not desire to give up all sin, and not merely the sins that are getting him into trouble, does not really desire to be saved, and a call of such a person upon the Lord Jesus is a mockery and will do him no more good than whistling "I want to be an angel." This is why the cries of many of you for salvation do you no good whatever. You don't really wish to be saved from sin, but merely from the unpleasant consequences of sin. A man in Chi-

cago was once lamenting to a friend of mine that he could not be saved. My friend answered bluntly, "You don't want to be saved." "Yes, I do," the man answered with tears. "No, you don't," my friend insisted. Then he asked him, "Do you want to quit drinking?" The man was silent a while and then said, "I don't know as I do." That is the way with thousands. Others may wish to quit *drinking*, but there are other sins they do not wish to quit. Do you really desire to quit *all* sin, to quit doing anything and everything that displeases God? If you do, you have a real desire for salvation, and if you cry to the Lord Jesus He will save you, "Blessed are they," says Jesus Christ, "*who hunger and thirst after righteousness: for they shall be filled*" (Matt. 5:6).

The desire for salvation must, of course, also be earnest, it must be a desire to be saved at any cost. When a man so earnestly desires salvation from the guilt, the power and the consequences of sin, that he is willing to pay any price to get it, he will get it; and not until then. God says in Jeremiah 29:13, "Ye shall seek me and find me, *when ye shall search for me with all your heart.*"

3. In the third place, *A real calling upon the name of the Lord for salvation implies a throwing away of all confidence in anyone else and in anything else and everything else as a way of salvation.* The man who is trying to save himself cannot honestly call upon the Lord Jesus to save him; and the man who is trusting in his own good works, his own personal piety and his own benevolence, his turning over a new leaf or any

other thing he can do, to save him, cannot truly call on the Lord. This is the trouble with many of you, you have not gotten to the end of yourself and your own efforts; you still hope to do something to commend you to the Lord. It is the man who realizes his own helplessness, his own inability to do anything to cover his guilt or to break away from sin or to escape its consequences, that can throw himself in utter helplessness on the Lord Jesus and just cry unto Him to save him, just cry as poor, sinking Peter cried, "Lord, save me."

4. There is one more thing that *An honest call upon the Lord Jesus implies, and that is faith in him, faith in his power to save.* This comes out in the verse immediately following our text, Rom. 10:14, "How then shall they call on him in whom they have not believed?" If my cry to the Lord Jesus means anything, it means this: *faith that Jesus can and will save me.* This faith may not be very strong, it may not be very confident, it may be very weak, but there must be faith enough to call with some expectation, no matter how small, that we shall be saved. We may have to come to Jesus with just a little faith, like the man whose son was a demoniac, and he cried to Jesus, "*If thou canst do anything, have compassion on us and help us.*" Jesus, as you know, said unto him, "If thou canst believe, all things are possible to him that believeth." "And straightway the father of the child cried out, and said with tears, Lord, *I believe; help thou mine unbelief.*" And the Lord Jesus did respond to his feeble faith, and helped his unbelief by doing what he sought (Mark 9:22, 27); and so will He do for

us if we come in that honest, earnest way, even though our faith is small. ALL ONE NEEDS TO DO THEN, IN ORDER TO BE SAVED IS, FIRST OF ALL, TO REALIZE HIS OWN NEED OF SALVATION; SECOND, TO EARNESTLY DESIRE TO BE SAVED; THIRD, TO THROW AWAY ALL TRUST IN ANYONE AND ANYTHING ELSE BUT IN JESUS CHRIST; and FOURTH, TO BELIEVE HE CAN AND WILL SAVE, AND THEN JUST CALL UPON HIM TO DO IT. That is all, "Whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:13).

III. WHO CAN HAVE THIS SALVATION?

Now, just a few words on, "WHO CAN HAVE THIS SALVATION." The answer to this question is very plain, as set forth in the text, "WHOSOEVER shall call upon the name of the Lord shall be saved" (Rom. 10:13). The Greek words translated, "whosoever," mean "everyone who." I sometimes wish that the verse had been translated literally and so read in this way, "*Everyone who* shall call upon the name of the Lord shall be saved." That surely means everybody. It means rich or poor, wise or foolish, learned or ignorant, good or bad, moral or vicious. John Berridge once said in preaching on this text, "I would much rather it be written '*whosoever* shall call upon the name of the Lord shall be saved,' than, 'If John Berridge shall call on the name of the Lord, John Berridge shall be saved;' because how do I know but that there might be another John Berridge in the world to whom these words were addressed? But when I read, '*Whosoever* shall call on the name of the Lord shall be

saved,' I know I must be included." Yes, thank God, that is the way it reads, "*Whosoever (or, everyone who)* shall call upon the name of the Lord shall be saved." The good man can get salvation in this way and *in no other way*, and the bad man can get salvation in this way and *in no other way*. All any man needs to know in order to be saved is just enough to call upon the name of the Lord Jesus. The skeptic may be saved this way. He may have many doubts, but if he believes he is lost and honestly desires to be saved, and will throw away confidence in everyone and everything else, and have enough faith to just call, even though it be almost in despair, on the Lord Jesus, he can put to a practical test this promise, "Whosoever shall call on the name of the Lord shall be saved." Many are saying, "I have sinned away the day of grace and therefore I cannot be saved," but God says, "*Whosoever* shall call upon the name of the Lord shall be saved." All you then, as well as anybody else, have to do is just to call. Just call then. Another says, "I have committed the unpardonable sin, therefore there is no hope for me," but God says, "*Whosoever* shall call upon the name of the Lord shall be saved." Just call, then. Another says, "But my sins have been so many and so black there is no hope for me," but God says, "*Whosoever* shall call upon the name of the Lord shall be saved." Just call, then. Another says, "But I have had so much light and sinned against it, there certainly can be no hope for me," but God says, "*Whosoever* shall call upon the name of the Lord shall be saved." Just call, then. But another says, "I have no feeling, my heart is hard as a stone.

'Surely there is no hope for me," but God says, "*Whosoever* shall call upon the name of the Lord shall be saved." Just call, then. But another says, "I am sure I cannot hold out even if I start, so there is no hope for me," but God says, "*Whosoever* shall call on the name of the Lord shall be saved." Just call, then. "Whosoever," "*Whosoever*," "WHOSOEVER." This wonderful text sweeps away all our excuses. It throws the door wide open for anyone here to-night who has any real desire to be saved, to enter. "Some old divine pictured Peter preaching on the Day of Pentecost, a man pushed his way through the crowd and said, 'Peter, do you think there is hope for me? I am the man who made that crown of thorns and placed them upon Christ's brow, do you think He will save me?' 'Yes,' said Peter, 'Whosoever shall call upon the name of the Lord shall be saved,' and you are a "Whosoever;" if you call he will hear your cry. He will answer your prayer and save you.' Another man pushed his way up and said, 'Peter, I am the man who took the reed out of his hand and drove it upon that cruel crown of thorns, sending it into his brow; do you think he will save me?' 'Yes,' said Peter, 'Whosoever shall call upon the name of the Lord shall be saved.' You are a "Whosoever," and you call upon the name of the Lord and you shall be saved.' Another man, elbowing his way through the crowd, pushed up to Peter and said, 'I am the Roman soldier who took the spear and thrust it to his heart, when there came out blood and water; do you think there is hope for me?' 'Yes,' said Peter, 'There is a nearer way of reaching his heart

than that: 'Whosoever shall call upon the name of the Lord shall be saved' (Pith & Point in Story and Saying, pp. 16, 17). Yes, it is true, "Whosoever," "*Whosoever*," "WHOSOEVER" shall call upon the name of the Lord shall be saved." Who will call to-night? Who will awaken to-night to the fact that you need salvation, that you are a poor, vile, lost, worthless, miserable, hell-deserving sinner? Who will let God to-night put into his heart a real desire to be saved, to be saved not merely from the unpleasant consequences of sin but to be saved from sin itself? Who will right now throw away all confidence in any one else or in anything else and everything else as a way of salvation, except the crucified and risen Son of God? Who will to-night put faith enough in Jesus Christ and Jesus Christ's ability to save him, just to call upon Him, even though it be with very feeble expectation of being heard? Salvation stands waiting at the door to enter the heart and life of every unsaved man, woman and child here to-night. All you have to do to open the door wide for salvation is just to "call upon the name of the Lord" Jesus. Will you do it right now?

VI

HOW TO BE UNSPEAKABLY HAPPY AT ALL TIMES AND UNDER ALL CIRCUMSTANCES

“Whom, not having seen ye love; ON WHOM, though now ye see him not, yet BELIEVING, ye rejoice greatly with joy unspeakable and full of glory.”—I PETER 1:8.

I HAVE here a beautiful text, a text that you all know, but I wonder how many of you have ever pondered it enough to take in all its wonderful wealth of meaning?

A young woman in England many years ago always wore a golden locket that she would not allow anyone to open or look into, and everyone thought there must be some romance connected with that locket and that in that locket must be the picture of the one she loved. The young woman died at an early age, and after her death the locket was opened, everyone wondering whose face they would find within. And in the locket was found simply a little slip of paper with these words written upon it, “Whom having not seen, I love.” Her Lord Jesus was the only Lover she knew and the only Lover she longed for, and she had gone to be with Him,

the one object of her whole heart's devotion, the unseen but beloved Saviour.

But it is to the last part of the verse that I wish to call your particular attention to-night, "On whom, though now ye see him not, yet believing, ye rejoice greatly with joy unspeakable and full of glory."

This text informs us (and many of us do not need to be informed of it, for we know it by blessed experience) that the one who really believes on Jesus Christ, our unseen, but ever living Lord and Saviour, rejoices with "joy unspeakable and full of glory." The Greek word translated "joy" is a very strong word, describing extreme joy or exultant joy. The word "unspeakable" declares that this exultant joy is of such a character that we cannot, by any possibility, tell it all out to others. Everyone who really believes on the Lord Jesus does rejoice with an exultant joy that is beyond all description. And those who do truly believe on the Lord Jesus Christ are the only ones who do thus rejoice. Others may have a certain amount of joy, a certain measure of gladness, but the only people who really know "joy *unspeakable and full of glory*" are those who really believe on Jesus Christ.

Who is there among us who does not wish to be happy? Happiness is the one thing all men are seeking. One man seeks it in one way, and another man seeks it in another way, but all men are in pursuit of it. Even the man who is "happy only when he is miserable," is seeking happiness in this strange way of cultivating a delightful melancholy by always looking on the dark side of things. One man seeks money because he thinks that money will make a

man happy. Another man seeks worldly pleasure because he thinks that worldly pleasure will make a man happy. Still another seeks learning, the knowledge of science, or philosophy, or history, or literature, because he thinks that learning brings the true joy; but they are all in pursuit of the one thing, happiness.

The vast majority of men who seek happiness do not find it. You may say what you please, but for the majority of men this is an unhappy world. I go down into the houses of the poor, I do not find many happy people there. I go into the homes of the rich, I do not find many happy people even there. Study the faces of the people you meet on the cars, on the street, at entertainments, or anywhere else, how many really radiant faces do you see? When you do see one it is so exceptional that you note it at once. But there is a way, and a very simple way, a very sure way, and a way that is open to all, not only to find happiness, but to be unspeakably happy. Our text tells us what that way is. Listen, "*On whom, though now ye see him not, yet believing, ye rejoice greatly with joy unspeakable and full of glory.*" This statement of Peter's is true. How do I know it is true? In the first place, I know it is true because the Word of God says so. Whatever this book says is true. In the second place, I know it is true because I have put the matter to the test of personal experiment, and found it true. A good many people say, "I do not believe the Bible." Well, I do. I believe the Bible for a good many sufficient reasons; but there is this one reason why I believe the Bible that I wish to mention to-night,

I believe the Bible because I have personally tested scores and scores of its most astonishing and apparently most incredible statements and found every one of them true in my own experience. Do you not think if I knew a man who made very many statements that I could test for myself, some of them apparently incredible, and I tested these statements one after another through a long period of years, and found everyone of them true, and never one single statement failed, do you not think that I would believe that man after a while? Well, that is just my experience with the Bible, and I believe it. I would be a fool if I did not. The statement of the text is one of those that I have tested, and I have found it true.

I was not always happy. Indeed, I was once unspeakably miserable. I had sought happiness very earnestly. I had sought happiness in gaiety and sin, and found, not joy, but wretchedness. In my pursuit of happiness I had tried study, the study of languages, science, philosophy and literature, but I did not find happiness in these things. At last I turned to Jesus Christ and believed on Him, and I found not merely happiness, but something better, joy, "joy unspeakable and full of glory." Whatever Heaven may be or may not be, I know that on this earth the one who really believes on Jesus Christ, the one who puts himself in Christ's hands, to be led, and taught, and guided, and strengthened, puts himself in the hands of Jesus Christ for Jesus Christ to do all He will with him, I know that such a person finds "joy unspeakable and full of glory."

I. WHY THOSE WHO BELIEVE IN JESUS CHRIST HAVE JOY UNSPEAKABLE AND FULL OF GLORY

Why do those who believe in Jesus Christ have "joy unspeakable and full of glory"?

I. First of all, *Those who believe on Jesus Christ have "joy unspeakable and full of glory" because they know that their sins are all forgiven.* It is a wonderful thing to know that your sins are all forgiven, to know that there is not one single, slightest cloud between you and God, to know that no matter how many, or how great your sins may have been, that they are all blotted out, to know that God has put them all behind His back where no one can ever get at them, to know that God has sunken all your sins in the depths of the sea from which they can never be raised; that they are all gone. A little boy once asked his mother, "Mother, where are our sins after they are blotted out?" His mother replied, "My boy, where are those figures that were on your slate yesterday?" He answered, "I rubbed them out." Then she asked, "Where are they now?" He replied, "They are nowhere." "Well," she said, "That is just so with your sins when God has blotted them out. They are nowhere. They have ceased to be." Oh, friends, what a joy it is to know that there is not one single smallest cloud between you and the Holy God whom we call Father and Who rules this universe. Suppose that you had offended against the laws of the nation and had been committed to prison on a life sentence, and a pardon were brought you, do you not think you would be happy? But that is nothing compared

with the joy of knowing that your every sin is blotted out. Some years ago Governor Stuart of Pennsylvania determined to pardon one of the prisoners in the Pennsylvania state's prison, so he sent for Mr. Moody and said to him, "I have determined to pardon one of the prisoners in our state's prison, and I want you to go and take the pardon to him. You can preach to the prisoners if you want to while you are doing it." So Mr. Moody went, carrying the pardon with him, and before he began to preach he said, "I have a pardon for one of you men that the Governor has sent by me." He did not intend to tell who it was who was pardoned until the sermon was over, but as he looked around upon his audience and saw how anxious they all were, how eager they were, how a very agony of suspense was in their faces, Mr. Moody thought, "This will never do, I can't keep these men in this suspense," so he said, "I will tell you now who the man is," and he read his name from the pardon. Do you not think that that was a glad moment for that one man out of those hundreds of prisoners, a glad moment for the one man who had the Governor's pardon, and who could walk out of prison a free man? Ah, but that is nothing to knowing that the eternal God has eternally pardoned your sins. Every true Christian knows that, he knows that every one of his sins is forgiven. How does he know it? Because the Bible says so in many places. It says for example, in Acts 13:39, "By him *everyone that believeth is justified from all things,*" so we know it because God says so. But no one but the believer on Jesus Christ knows that his sins are all forgiven. If anyone who

is not a believer on Jesus Christ says, "I know my sins are all forgiven," he says what is not true; for they do not know it, and cannot know it, for it is not a fact: but a Christian knows it because the Word of God says so.

The Christian knows his sins are all forgiven for another reason: that is, because the Holy Spirit bears witness in his own heart to the fact. One day when the Apostle Peter was preaching to Cornelius, the Roman officer, and to his household, he said, "To him bear all the prophets witness that through his name *everyone that believeth on him shall receive remission of sins*" (Acts 10:43), and everyone in his audience believed it. The Spirit of God descended right then and there and filled their hearts with the knowledge of sins forgiven, and they "began to magnify God" with exultant hearts and exultant voices. I tell you that was a joyful meeting. ✓

A king, a great king, once wrote one of the greatest songs that was ever written. That song has lasted through the ages. It has been sung and is still being sung by thousands. It has been sung by millions, and though it was written many centuries ago, it is just as sweet to-day as the day the king wrote it. The man who wrote this song was a great king, the greatest king of his day, he was also one of the greatest generals of his day, one of the greatest generals of any day. He had great armies, the all-conquering armies of the day. He had a magnificent palace. I do not suppose that any other earthly king was ever so beloved as he was. His song was about joy and about happiness. He does

not say in that song, "How happy is the man who is a great king," or, "How happy is the man who is a great general." What does he say? "Oh, the happinesses of the man *whose transgression is forgiven, whose sin is covered*" (Ps. 32:1, translated literally from the Hebrew). There is no happiness like the joy of knowing your sins are all forgiven. Oh, what a joy thrills the heart when a man knows that his sins are fully, freely and forever forgiven. That is one reason why the one who believes on Jesus Christ is unspeakably happy, and you can have that unspeakable happiness to-day. I do not care how black your life may have been in the past; I do not care how far you may have wandered from God; I do not care how old you may have grown in sin; if you take Jesus Christ to-day for your Saviour and your Lord, and believe on Him, your every sin will be blotted out, and it will be your privilege to know it.

2. In the second place, *Those who believe on Jesus Christ rejoice with "joy unspeakable and full of glory," because they are free from the most grinding and crushing of all forms of slavery, the slavery of sin.* There is many a slave in this audience to-night. Some of you are slaves of strong drink. Some of you men and some of you women are slaves of drink. You know you are slaves of drink. Some of you are slaves of drugs. Some of you are slaves of an ungovernable temper. Some of you are slaves of impurity of act or impurity of thought. Some of you are slaves of other sins. The grossest, vilest, most degrading slavery in the universe is the slavery of sin. Yes, many of you here to-night are slaves.

But the Lord Jesus says in Jno. 8:31, 32, "If ye continue in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free." He says again in the thirty-sixth verse, "If therefore the Son shall make you free, ye shall be free indeed." There is not a slave in this building to-night who cannot have his fetters snapped in a moment, yes, in a moment, by the mighty Son of God, *if he will only believe on Him* and trust Him to do it. How many a man and how many a woman I have known, who were once slaves of sin in its most degrading and hopeless forms, who are now free.

One of the dearest and most honoured and most useful friends I ever had was Sam Hadley of New York City. Sam Hadley was once hopelessly enslaved by sin. Strong drink had utterly mastered him and undermined his character. He had committed one hundred and thirty-eight forgeries, and was being sought for by the police. One night after having spent a horrible night the night before, locked up in a New York jail with delirium tremens, in a mission meeting a few blocks away from the jail he cried to Jesus to save him, and Jesus saved him right then and there; and I have often heard him say that never from that night had he ever had the slightest desire for that which had enslaved him more than anything else, intoxicating drink. My, what a happy man he became! All who knew him testified that he had "joy unspeakable and full of glory." I wish you could have looked in Sam Hadley's face and seen the joy that there was in that redeemed and radiant countenance. But we do

not need to call Sam Hadley back from Heaven to testify, for there are hundreds of people right here in this building to-night who were once complete slaves, who are now God's free men and free women, and who could testify to the fact. That is one reason why we are unspeakably happy, because we are free. How the Southern negroes rejoiced when they came to understand they were emancipated. They shouted and sang, "Glory! Glory! Hallelujah!" Why? Because they were once slaves, but now were free. No wonder then that we rejoice with "joy unspeakable and full of glory" because we know that we are free, and free forever.

3. In the third place, *Those who believe on Jesus Christ rejoice with "joy unspeakable and full of glory," because they are delivered from all fear.* There is nothing that more darkens the human heart and robs it of all joy and fills it with gloom than fear in some of its myriad forms. Those who truly believe on Jesus Christ are saved from all fear. They are delivered from all fear of misfortune; they are delivered from all fear of man; they are delivered from all fear of death; they are delivered from all fear of eternity. Do you know, friends, that to a true believer in Jesus Christ "Eternity" is one of the sweetest words in the English language? Oh, how it makes our hearts swell, that word, "Eternity." But "Eternity" is not a sweet word to the unsaved. Write these words, "Where will you spend eternity?" on a card and hand it to a man who is not a Christian, and they will make him mad; write these same words, "Where will you spend eternity?" on a card and hand it to a Christian,

and they will make him glad. Why is it? Simply because a true believer on Jesus Christ is not afraid of but delights in thoughts of eternity. Why, to the one who believes on Jesus Christ eternity is glory.

4. In the fourth place, *The one who believes on Jesus Christ rejoices with "joy unspeakable and full of glory" because he knows he will live forever.* Is not that something to rejoice over? Is it not wonderful? We read in I Jno. 2:17, "The world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." We all know that it is true that "the world passeth away." We certainly ought to know it by this time; but it is equally true that, "He that doeth the will of God abideth forever." Sometimes as we ride along our beautiful roads we see the stately mansions of our multi-millionaires, and the thought will come to one sometimes, "It must be very pleasant to live there." Well, I suppose it must be, but think a moment. How long will these people live there? The father of the household may perhaps live there ten years, possibly twenty years. Then where does he live? Some of the children may live there twenty, thirty, possibly forty years, then what? The grave. I tell you it is not worth much after all. But the Christian looks on, and on, and on, to a life that has no end, to a life that is eternal. Glory!

5. In the fifth place, *Those who truly believe on Jesus Christ "rejoice greatly with joy unspeakable and full of glory" because they know they are children of God.* It is a great thing to know that you are a child of God. How does the Christian know it? He knows it because God says so in Jno. 1:12, "As

many as received him, to them gave he the right to become children of God, even to them that believe on his name." A child of God! think of it! Sometimes as I have travelled around the world someone has pointed out to me some man, and said, "That man is the son of such and such a man, naming some king. Would you not like to be the son of a great king? Just look at that young man. He is the son of a king." In one country many years ago, when the king business was better than it is to-day, I was taken up and introduced to the son of one of the reigning monarchs of Europe, and the man who introduced me whispered to me, "He is the son of so and so" (naming the king). Well, what of it? He was a fine man in himself, but what if he was the son of a king? I am a son of God, and that is far greater, and every believer in Jesus Christ in this building to-night is a child of God, the child of "the King of kings." And any one of you here to-night, if you are not already a child of God, can become one in an instant, by receiving the Lord Jesus.

6. In the sixth place, and very closely connected with the last, *True believers in Jesus Christ rejoice with "joy unspeakable and full of glory" because they are heirs of God, and joint-heirs with Jesus Christ.* Is that not wonderful? We are so familiar with it we do not stop to take in the meaning of it. One of England's dukes once lay dying. He called his brother to him, the one who would succeed to the title, and said, "Brother, in a few hours now you will be a duke and—and I will be a king." He was already a child of the King and in a few hours he himself would be a king. I, too, will be a king

in a few days. You may say, "It may be many years." Well, many years are only a few days on the scale of eternity. And, if you really are a believer in Christ Jesus, if you have a real living faith in Him, you, too, will be a king in a few days. There was never a royal pageant sweeping through the streets of London at any coronation comparable in glory to the glory that awaits you and me just over yonder. "When Christ, who is our life, shall be manifested, then shall we also with him *be manifested in glory*" (Col. 3:3). We may be poor to-day. That does not matter. This life will be over in a moment and the other life begun, and that life is eternal.

7. In the seventh place, *Those who truly believe on Jesus Christ, those who throw their hearts wide open to Him, those who surrender absolutely to Him, rejoice with "joy unspeakable and full of glory" because God gives them the Holy Spirit, and there is no other joy in the present life like the joy of the Holy Spirit.* One Monday morning, in Chicago, my front door-bell rang. I kept Monday in those days for my rest day, and had a notice above the door bell, "Mr. Torrey does not see anyone on Monday." The maid went to the door, and there stood a poor woman. The maid said, "Mr. Torrey does not see anyone on Monday. Did you not see the notice over the door-bell?" She said, "I knew that, but I have got to see him and you just go and tell him a member of his church must see him." So the maid brought her into the reception room. She was a washerwoman. The maid showed the washerwoman a seat and came upstairs and said to me,

“There is a woman downstairs who is a member of your church and says she has got to see you.” So down I walked. As I entered the room she arose and hurried toward me, and said, “Mr. Torrey, I knew you did not see anybody on Monday, but I had to see you. Last night after I went to bed I was filled with the Holy Spirit right there in my bed, and I was so happy I could not sleep all night, and this morning I had to come and tell somebody. I could not afford to give up a day’s work to come around and tell you about it, but I knew I must tell somebody and I did not know anybody I would so like to tell as you. I know you won’t be angry.” Indeed I was not angry. I was glad she came, and rejoiced with her, that old washerwoman filled with the Holy Spirit and so full of joy that, poor as she was, she had to give up a day’s work to go and tell somebody she loved all about it.

Before I came to believe on the Lord Jesus Christ I was one of the bluest men that ever lived. I would sit down by the hour and brood. I have never known what the blues mean since the day I really became a Christian, absolutely surrendered to God. I have had troubles. I have had losses. There have been times in my life when I have lost pretty much everything the world holds dear. I know what it is to have a wife and four children, and to lose everything of a financial kind I had in the world, and not know from meal to meal where the next meal was coming from. I was absolutely without resources, living from hand to mouth,—from God’s hand to my mouth. I have known what it is to be with a wife and child in a foreign country

where they spoke a strange language, and for some reason or other supplies did not come, and I did not know anyone in the city well enough to turn to them for help; but I did not worry. I knew it was all in God's hands, that it would all come out right somehow, and of course it did come out right. The first time I ever visited London, thirty-nine years ago last September, I was planning to spend two weeks in England, and then start for America. I expected to find money waiting for me when I reached London, and I reached London with a wife and child, and not a letter, and no money. But I said, "the letter and the money will come to-morrow or the next day." My wife went and made some purchases, taking it for granted we would have money when the purchases came home; but the money did not come. Day after day passed, and the dresses came home and it was about time for the landlady to come with her board bill. It came to be the very last day before our boat started, and not a penny in sight. I went down to the bank. I did not know a soul in London. There were three or four million people there then; a stranger amid three or four millions of people, money absolutely gone, three thousand miles from friends. I did not worry. I knew the money would come. I did not know how it would come, for the source I expected to receive it from seemed utterly cut off; but yet I was happy. Why? Because I was a child of God; I had the promises of the Bible; I knew they were absolutely sure. I never lost an hour's sleep. I never worried. I just trusted. It seemed as though I would have to be fed somewhat as Elijah was, but I knew I

would be fed. I knew my wife and child would be provided for. The money came and I sailed on the steamer I expected to sail by, with every penny due paid, and money in my pocket. Friends, a Christian is happy at all times and under all circumstances. We rejoice with "joy unspeakable and full of glory" every one of the twenty-four hours of the day that we are awake, and sometimes in our sleep. You, too, can have that joy.

II. HOW TO GET THIS JOY THAT IS UNSPEAKABLE AND FULL OF GLORY

Now arises the question, "*What must anyone here to-night who has not this "joy unspeakable and full of glory" do to get it?*" I have really answered that question several times in what I have already said, but to be sure that we all really understand it, let me answer it again, or rather let my text answer it, "*On whom, though now ye see him not, yet believing, ye rejoice greatly with joy unspeakable and full of glory.*" The text tells us that the way to obtain this "joy unspeakable and full of glory," the way to be unspeakably happy at all times and under all circumstances, is just by believing on the unseen Christ Jesus. What does it mean to believe on Jesus Christ? There is no mystery at all about that. It simply means to put confidence in Jesus Christ as what He claims to be and what He offers Himself to be to us, to put confidence in Him as the One who died in our place, the One who bore our sins in His own body on the cross, and to trust God to forgive us all our sins because Jesus Christ died in our place; to put confidence in Him as the One who

was raised from the dead and who now has "all power in heaven and on earth," and therefore is able to keep us day by day, and give us victory over sin, and to trust this risen Christ to give us victory over sin day by day; and to put confidence in Him as our absolute Lord and Master, and therefore to surrender our thoughts and wills and lives entirely to His control, believing everything He says, even though every scholar on earth denies it, obeying everything He commands, whatever it may cost; and to put confidence in Him as our Divine Lord, and confess Him as Lord before the world, and worship and adore Him. It is wonderful the joy that comes to the one who thus believes on Jesus Christ. But one must really believe on Jesus Christ to have this joy.

Merely being a member of a church is not enough. Merely being baptized is not enough. Merely being confirmed is not enough. Merely reading your Bible is not enough. Merely reading the Prayer Book is not enough. Merely going to church is not enough. Merely going to the Lord's table and partaking of the Lord's Supper is not enough. *But if you are a real believer on Jesus Christ*, if you have put all your trust in the Lord Jesus as your atoning Saviour and your risen Saviour, and your risen Lord and Master, and surrendered your thoughts and life to Him utterly as your Lord and Master, and are confessing Him as such before the world, if you have thrown your heart's door wide open for the Lord Jesus to come in, and live, and rule, and reign there, you will have "joy unspeakable and full of glory" at all times and under all circumstances.

All anyone has to do then, to be unspeakably happy at all times and under all circumstances, is to believe on Jesus Christ. It does not make any difference what his circumstances may be: he may be rich or he may be poor; he may be highly educated, or he may be ignorant; he may be in good health or he may be a hopeless invalid; he may have been a moral, clean, upright man, or he may have been the vilest of sinners, it matters not. *Everyone* who believes on the unseen but living Christ will find "joy unspeakable and full of glory." I can bring scores, hundreds, thousands of witnesses to prove that. You cannot bring a single witness on the other side. Col. Robert Ingersoll delighted to say, "It does not make one happy to be a Christian." How did he know? He never tried it. You can search the earth through and you cannot find me one single man or woman who was ever an out and out believer in Jesus Christ, a real whole-hearted believer in Jesus Christ, one who had surrendered all to Jesus Christ; I say you cannot find me even one such man or woman who will deny that Jesus Christ gives "joy unspeakable and full of glory" to those who thus believe on Him. Here, then, is the way the case stands: Every single competent witness, that is, every witness who has ever tried it, testifies that believing on Jesus Christ does bring "joy unspeakable and full of glory," and these witnesses number thousands, tens of thousands and hundreds of thousands, people from every rank of society and culture, and not one witness on the other side. Is it demonstrated or not? It certainly is.

I take it that I am speaking to-night to reasonable

men and women. You desire "joy unspeakable and full of glory." I have told you how to get it. There can be no doubt about it. The evidence is overwhelmingly convincing. There is then but one rational thing for you to do, believe on Jesus Christ to-night. Will you do it?

There came to me once, a man who was utterly miserable. He was a rarely gifted man, a brilliant scholar, but utterly miserable. If ever I saw a man in hell he was the man. He had attempted suicide at least four times. He had been so near succeeding in his attempts that on two occasions it had been necessary to pump out of him the poison he had taken and thus bring him back to life. I urged him to believe on Jesus Christ. He replied, "I cannot, I have sinned away the Day of Grace." Day after day I talked with the man and I never had but one message, and that was, "Come to Jesus Christ. Believe on Jesus Christ." At last one day the man did come to Jesus Christ. He found "joy unspeakable and full of glory." I have seen that man sometimes when his face was radiant. Out of hell into heaven by just believing on Jesus Christ. Will you take that same step to-night?

VII

IS THERE ANY MAN OR WOMAN IN THIS
CITY WHOM THE LORD JESUS CAN-
NOT SAVE AND FILL WITH
RADIANT JOY?

“He is able.”—HEBREWS 7:25.

MY subject is: Is there a man or woman in this city whom the Lord Jesus cannot save and fill with radiant joy? There is not. But that is merely my assertion, and I do not ask anybody to take anything on my mere say-so. I am going to prove conclusively to every one of you to-night the truth of my assertion. I am going to prove so conclusively that there is not a man or woman in this city whom Jesus Christ cannot save and fill with radiant joy, that if any of you go out of this auditorium to-night unsaved or with a heavy heart it will be your own fault. I am not going to prove it by merely quoting from the Bible. That would be enough; for the proof that the Bible is God's sure Word, is overwhelming, to anybody who really wishes to know the truth. But I am going to prove it by what mine own eyes have seen. By present-day facts that are unquestionably and demonstrably facts. But before I give you my text and my argument I wish to tell you about three people with whom I have dealt personally. The first was a woman, apparently a most desperate and hopeless case. She had killed a man, and in addition to

all that was a professional murderess of infants. But that was not all. She had come one night to hear me preach and was brought under deep conviction of sin, and had called at my office the next day and told me her story and I had dealt with her. But the devil was not willing to let her go so easily, and she resisted her convictions. She was not willing to yield to Jesus Christ. One afternoon she came to me at the close of my Bible class, with a hard look on her face, and with one of the most terrible mocking laughs I ever heard she said, "Mr. Torrey, you cannot trouble me any more with your preaching or your teaching. I admit that you did trouble me. I admit that my conscience was deeply stirred, but I have prayed to the devil to take away my convictions and he has done it." "Ha! Ha!" she said with a hard, steely look in her eyes and an evil look upon her face, "you cannot trouble me any more. I have prayed to the devil and he has taken away all my convictions." As I recall it, all that I said in reply was, "Well, you are the greatest fool I have ever known." And she went away. But I prayed for her.

The second person was a man, a drunken shoemaker. He had tried to kill his wife when he was drunk and his wife had fled with their child and was in hiding. My private secretary had put her in a place of safety. The man came to me and said, "Mr. Torrey, do you know where my wife is?" I replied, "I do." He said, "Tell me where she is." I said, "I will not. You are not fit to have a wife. You tried to kill your wife last Saturday night. I will not tell you where she is." He said, "If you

do not tell me where she is I will kill myself.” “No,” I said, “you will not kill yourself. You do not dare, you are a coward. Moreover, if you do kill yourself you will go to hell,” and with that I dismissed him. But he kept coming to see me. He got under what he called “deep conviction of sin” and would come around for me to pray with him, and I would pray with him. He would cry to God to save him from the drink. The tears would roll down his cheeks, and then he would ask me for a nickel or a dime to go down to Pullman to get a job, and I knew the money all went for whiskey. He kept this up for several years. He would not only strike me for money but struck the students also. I suppose he got hundreds of dollars out of the students. He would cry and whine and snivel and the tears would roll down his cheeks. He would profess repentance, then strike somebody for money and go off and get drunk; and he kept that game up for years.

The third person was a man, a very gifted man, said to be the most brilliant Greek scholar and most brilliant scholar in some other lines that one of our well-known universities had turned out for many years. But the man had gone against his conscience in many things until he was in a morbid state of mind bordering on insanity. He had attempted suicide at least five times. Morphine or other drugs had been pumped out of him two or three times. He was sent to me from Ohio to Chicago under guard lest he kill himself on the way. The man who brought him led him in to me and introduced him, then said, “May I go now?” I said, “Yes, leave him with

me." The man sank down and glared at me and said, "I am possessed of the devil." I said, "I think you are. But Jesus Christ came to cast out demons." "No," he said, "that is not what I mean. I mean the devil has entered into me as he did into Judas Iscariot." I said, "That may be true, but Jesus Christ is stronger than the devil." He said, "I have committed the unpardonable sin." I said, "Jesus Christ says, 'Him that cometh to me I will in no wise cast out.'" He said, "I have no desire to come to Him." I said, "He does not say that if anyone has a desire to come to Him, He will in no wise cast him out, He says, 'Him that cometh to me I will in no wise cast out.'" The conversation went on in that way for some time, and then I sent him to a room. For many long months scenes like this were repeated. At times at night, after the meetings, I would take him to our home three miles away, on the front end of the car through a wild blizzard, hoping to cool him down. At other times in the middle of the night I would hear somebody creeping up the stairs toward my door on the third floor, and I knew it was this man.

These three persons seemed to me at the time the three most hopeless cases I had ever met, and so one day I said to God, "Oh, God, if Thou wilt give me these three persons, if Thou wilt let me see these three persons clearly saved, I will never despair of another person as long as I live." And God gave me to see every one of these three persons saved and filled with radiant joy. Years have passed, more than twenty-five years, and they have all stood fast. Almost every time I pass through Chicago, if

I speak anywhere in the city, this woman who had prayed to the devil, and who had stained her hands with human blood and had been guilty of infant murder, hears of it and is in my audience, and comes to me at the close with happy, radiant face and tells me how God is using her to lead others to Christ. There are people in this audience to-night who I think know her but they do not know her history. I have never told it to a human being in a way that they could tell who it was. The second person, the man who tried to kill his wife, and for years worked Christian workers by prayer and weeping and got money out of them to squander in drink; to-day that man is a very active and happy member of the Moody church, with a happy wife and a son now grown to manhood. Many know his history and the details of it. The whole family often come up to me when I go to Chicago, and all of them wreathed with smiles. When I held a Union Meeting of the churches of Chicago years afterward he was one of my most faithful ushers. The third person is known by many here who have heard him teach the Word of God with mighty power in Chicago, and Toronto, and St. Louis, and Detroit, and in many other cities in America and across the Pacific in China. Do you wonder after three such experiences as this, and I could relate many more, some of which might seem to some of you more wonderful than any of these, that I never despair of anyone, and have an unshakable confidence that there is not a man or woman in Los Angeles or anywhere else whom the Lord Jesus Christ, the Omnipotent Son of God, cannot save and fill with radiant joy?

Now for my text. It consists of but three words, three short words. There are but eight letters in the whole text. You will find these three short words in Heb. 7:25, "HE IS ABLE." The whole verse is a great verse and sums up in a wonderful way what the mighty Jesus, the risen Son of God, is able to do. Let me quote it, "Wherefore he is able also to save them to the uttermost that come unto God by (through) him, seeing he ever liveth to make intercession for them." But I wish to concentrate your attention to-night on these three words, "*He is able.*"

I. WHAT JESUS IS ABLE TO DO

Let us look first at what the Lord Jesus is able to do. Let us look at some of the tremendously important specific things that He is able to do. The verse from which my text is taken sums up what He is able to do in four wonderful words, "*save to the uttermost.*" Not merely *from* the *uttermost*, we shall see before we get through that He is able to do that, but the verse teaches far more than that. It says that "He is able to save *to the uttermost.*" The Greek words so translated mean "unto entire completeness," or "unto entire perfectness." But I wish to-night to call your attention to some of the wonderful details that are included in that striking general statement "unto the uttermost" or "unto entire perfectness."

1. First of all, *The Lord Jesus is able to forgive sins.* That was His claim when He was here upon earth. He said of Himself, "The Son of man hath

power on earth to forgive sins" (Mark 2:10). He is able to forgive any sin and all sins. He Himself tells us that there is but one unpardonable sin, the blasphemy against the Holy Ghost (Matt. 12:31, 32), i. e., the deliberately attributing to the devil what you know to be the work of the Holy Spirit. And it is evident from our Lord's words about it compared with other words He spoke that the only reason that this sin is unpardonable is because the people who commit this sin are so hardened and determined in sin that they will not repent, and have no desire to repent. So, if anyone here has any desire to repent and be forgiven, it proves conclusively that you have not committed this one unpardonable sin. Absolutely every other sin the Lord Jesus can forgive and will forgive, if the sinner meets the one condition of forgiveness, simply putting his trust for forgiveness in the Lord Jesus.

How do we know that the Lord Jesus is able to forgive sins? Because He said He had "authority on earth to forgive sins," and proved on the spot that He had that authority which He claimed, and furthermore God set the stamp of His own endorsement on this wonderful claim of Christ Jesus, and upon all of His claims, by raising Him from the dead. His resurrection from the dead is the best proven fact of history. The proof of it is absolutely overwhelming. But that is not all, thousands upon thousands of living witnesses to-day bear witness to the fact that they know that the Lord Jesus has forgiven their sins. My own sins were very many and very great, and I know that the Lord Jesus has forgiven every one of them.

Let me tell you of one instance, though not more notable than many of which I have had personal knowledge. Years ago there was in New York City a young woman of about twenty-five. She had been sold into a life of sin by her own mother at the age of eleven, and not only that, though a white girl, she was sold to a negro. She lived this awful life in the vilest slums of New York until she was about twenty-five years of age. A friend of mine saw her one night stagger up from an underground den of infamy in the Pell Street District in New York. She leaned against a lamp post, and in her misery groaned. My friend stepped up to her and told her of the Lord Jesus Christ and His power to save. He sent her to a place where she would be sheltered and looked after. He led her to a definite acceptance of Jesus Christ. Her life was marvelously transformed, her every sin was blotted out. From being one of the vilest of the vile in New York she became a remarkably beautiful Christian character. One day she stood on the public platform in the Cooper Institute in New York, and with the tears running down her cheeks, and the cheeks of her audience, plead with wonderful power with three thousand people to accept Jesus Christ. Her previous life had broken her health. She lived only about two years after her conversion, but they were wonderful years. The night she died the man who had led her to Christ called to see her in the home where he had had her sheltered. As he entered the room the smile of Heaven was upon her face. A large picture of his daughter, who had died at four years of age, hung at the foot of the dying slum

girl's bed. She looked at her benefactor and said, "Uncle Charlie, I shall soon see Florence." Then a brighter light came into her face and she said, "Uncle Charlie, in a few minutes I shall see Jesus." And she departed to be with the King. Can anyone question then that Jesus Christ has power on earth to-day to forgive sins, to forgive all sins, to wash the record of the vilest sinner on earth as white as snow?

2. In the second place, *The Lord Jesus is able to save from sin's power.* He is able to save any man from sin's power, no matter how completely he is fettered or how hopelessly he is straining in his own strength to throw off the shackles of sin. How do we know that? First of all because the Lord Jesus Himself says so. He says, in Jno. 8:34, "Verily, verily, I say unto you, Everyone that committeth sin is the hand-servant (slave) of sin." Now we all know that is true, we all know that it is true with all of us. We have personal experience of the fact. But two verses farther down our Lord says, "If the Son therefore shall make you free, ye shall be free indeed" (Jno. 8:36).

But our Lord Jesus not only claimed when He was here on earth that He could save from the power of sin and Satan any man who would put his trust in Him, but He also proved it. No one ever came to Him for deliverance from the power of sin but he got it. And Jesus Christ is proving to-day that He has power on earth to-day to deliver any man from the power of sin. Miracles of deliverance from sin's power are just as common to-day as they were when Jesus our Lord walked upon this earth.

Indeed they are more common than they were then; for then He was in His humiliation, now He is in His resurrection glory and power (Jno. 14:12).

I wanted to tell you of some instances that had come under my personal observation, but so many came surging into my mind I had difficulty in deciding which to tell. There was "Billy the Boozer" in Cardiff, Wales, and "Bob" in Glasgow, Scotland, who sent to the platform a defiant letter, saying that he was in the gallery, and that Jesus Christ could not save him, and that when he died and went to hell the devil would resign and appoint him leader in his place. Then there was a man in Liverpool, and there was a woman in Dublin, who in some respects seemed the most awful woman I ever met. She must have been sixty years old, highly educated, intimately associated with people whose name is known around the world in cultured circles. But I will tell you of a man in Minneapolis. He had once been up in the world. He had been postmaster in his home town. But he had gone down through drink until he was separated from wife and children and mother and all friends. He drifted to Minneapolis, became a beer slinger in the lowest saloon in the city, "the Jumbo saloon," but became so bad that they kicked him out of there and he was a wanderer on the streets. He had one small coin left in his pocket, all he had in the world, a ten-cent piece. He came down Washington avenue drunk. He came by the brilliantly lighted hall where I was speaking and thought it was some free-lunch joint. He staggered in, his hat on the side of his head, the stub of a cigar which he had picked out of the gutter in his

mouth. He looked confusedly around the room. A lady stepped up to him and courteously asked him if he would not take off his hat and hand her the stub of his cigar, which she laid aside. She brought him down to the front of the hall, right near the platform, to the only seat she could find vacant. The speaker, another man who had been wonderfully saved from drink, was telling of the saving power of Jesus Christ. This poor down-and-out leered up at me and lurched in his chair, and said, "Do you believe that?" referring to the testimony that the man was giving. I said, "Yes, I know that what this man says is true, and the Lord Jesus can save you too." When the man had finished his testimony I said, "Joe, take this man around into my office," back of the platform. After the meeting was over he was somewhat sobered, and I led him to Christ. He left the building a saved man. The appetite that nothing else could break was broken in a moment by the power of the risen Christ. He never touched another drop of drink. The next day he found work peeling potatoes in a cheap restaurant. Soon he found better work. Soon he was an employee of one of the leading railroads in the northwest. He was promoted from position to position. I moved to Chicago and took the superintendency of the Bible Institute and he was planning to come down and prepare for the ministry. But his health broke down, and the higher railway officials thought so much of him that they sent him down to Missouri to a warmer climate, and paid all his expenses for months in the hope he might recover. But he passed into the glory. After his death his mother,

to whom he had been reunited, wrote me telling me of his triumphant death, and sent me his picture, saying, "you were kind to my boy when he was down, and I want you to have this to remember him by." I wrote his story on the back of the picture and placed it on the mantelpiece in my office in Chicago, and whenever I was tempted to be discouraged I would turn around in my chair and look at that noble Christian face looking down upon me from the mantelpiece. Yes, Jesus "is able," able to snap the fetters of drink or drugs, or lust or any sin of any man or any woman who comes in utter helplessness to Him, and puts their trust in Him to set them free.

3. In the third place, *Our Lord Jesus is able to keep from falling*. We read in Jude 24, He "is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy." Thank God that we not only read it in Jude 24, but we read it in the experience of thousands of men and women to-day. Our Lord Jesus is proving every day that He can keep any man or woman, any human being, from falling. I have known a multitude of men and women who have thought that there was no use for them to try to be Christians or to lead a better life because of their utter bondage to sin in some form, sometimes in many forms. They thought the Lord Himself could not keep them from falling, but they were persuaded to put their trust in Him and He has kept them from falling. Let me tell you of just one.

It was in Ottawa, Canada. One afternoon there came into the meeting a most degraded looking speci-

men of humanity. Someone whispered to me that he was the champion welterweight pugilist of Canada, and an awful drunkard. He was drunk that afternoon. Before I began to preach I prayed that God would save him. I saw Mr. Jacoby seated beside him, and he afterwards dealt with him personally and led him to Christ. They told me that the man was such a desperate character that a saloon-keeper in Hull, across the river, had hired him to stand at the bar and drink with everyone that came in who would pay for his drinks. But knowing how dangerous he was when drunk, this saloon-keeper riveted around his ankle a heavy iron ring, fastened to a heavy chain, fastened to a great spike driven into the floor. When he professed to accept Christ all Ottawa was amazed. But they said he would not stand. Bets were made among the members of Parliament as to how long he would stand. They bet that he would not stand twenty-four hours. But he did. Then they bet that he would not stand another twenty-four hours. But he did. Then they bet that he would not stand another twenty-four hours. But he did. And they gave up betting. That man was only one out of a great multitude. I could stand here by the hour and tell of slaves of dope, of cocaine, of morphine, of chloral, of somnos, and of other drugs, slaves of drink, and slaves of the gambling mania, and slaves of impurity in every known form, and slaves of every sin of which I have ever heard, hopeless slaves, despairing slaves, seemingly bound for a hopeless sinner's grave and an eternal hell, who have been set free and have become among the finest Christians I have ever known. I

am not speculating to-night, I am not guessing, I am not theorizing. I am telling you what I know by my own personal experience and observation. And on the ground of that I tell you that the Lord Jesus Christ is able to keep any man or woman in this building to-night from falling, if with an honest heart you come to Him, putting your trust in Him as your crucified Saviour from the guilt of sin and your risen Saviour from the power of sin.

4. In the fourth place, *Our Lord Jesus Christ, our mighty Divine Saviour*, not the Saviour of Unitarianism, or of Theosophy, or of Christian Science, or of New Thought, or of the Higher Criticism, or of the New Theology, but the Saviour of this Book, *the risen Christ Jesus, the very Son of God, is able to completely transform the lives of men and women who put their trust in Him.* This book says, in II Cor. 5:17, "If any man be in Christ, he is a new creature (creation): old things are passed away; behold, all things are become new." Yes, this book says it, and the experience of countless multitudes proves it true. Our Lord Jesus proved in the Bible days that He could completely transform men's lives by doing it. He transformed, e. g., Saul of Tarsus, who had stained his hands with the blood of men and women and children, guilty of no other crime than that of believing in Jesus Christ, Saul of Tarsus who breathed an atmosphere of "threatenings and slaughter," into Paul the Apostle, Paul, whose heart was filled with love instead of hate, whose hands were given to saving others instead of slaughtering others; Paul who was transformed from being Saul, a bigoted Jew, into Paul, a devoted Christian; Paul

who instead of seeking the death of others laid down his own life to save others. This Paul toward the end of his life wrote from what he knew by his own experience as well as by inspiration of God, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief" (I Tim. 1:15). But the still living Lord Jesus, living up yonder in the glory, at the right hand of God the Father, is doing the same thing to-day right down here on earth. Here again a crowd of memories surge before my mind. Just one case.

A boy of German parentage was drunk in Philadelphia at nine years of age. At fifteen years of age no school could manage him, nor could his father and mother. He was a young desperado. He enlisted in the navy and spent four years in the navy during the Civil War. At the end of the Civil War he was given a place on the Philadelphia police force, but was so full of criminal traits himself that he was discharged from the Philadelphia police force, and the mayor of the city said he would not put him on the force again if he were his own brother. He became a young outlaw in Philadelphia. He joined the regular army and was sent west in the Indian wars. He was in some desperate encounters, not so much with Indians as with desperadoes, and he was as desperate and lawless as any of them, and he spent most of his time in the guard-house. There was a motley company of desperadoes in the guard-house at the time, some of the most desperate criminals in the land, and they elected him chief of the gang. He was dishonourably discharged from the army

and became a notorious character. He was ordered out of the city of Omaha by the mayor and by the chief of police and given only twenty-four hours to leave the city, because he had nearly killed the bully of Omaha in a fight. He was invited to join the Jesse James gang. He went to an Iowa town where, because of having considerable money left him by his father, he went into business. But he became so notoriously bad that when the merchants of the town would hear his whoop as he came up the streets at night they would turn out the lights in their stores and put up the shutters at the windows. The town outlawed him, forced him to leave the town and ordered him not to come back. But he came back. A revival service was then in progress. He went in with one of his cronies. When the invitation was given out for all that would accept Christ to lift their hands he said to the other man, "You lift your hand and I will lift mine." The other man said to him, "Bill, you lift your hand and I will lift mine." But they were both joking, and ridiculing the meeting. But the next night, a man who sat down here in front in this church one morning a few weeks ago, a prominent lawyer, went to him and said, "Bill, come up to the altar," and he went. And the Lord Jesus met him and saved him, and transformed him into the noblest, truest man I ever knew, the truest friend I have on earth to-day, the dearest friend outside of my own family I ever had. And if anyone would ask me who was the most Christlike man I ever knew, without hesitation I would say, the Rev. William S. Jacoby, who at the age of forty-two turned his back upon a notorious career of sin and

accepted Jesus Christ. And our risen Lord proved His resurrection power by completely transforming that life into the likeness of His own. Oh! I know, I say I know, not guess, nor think, nor hope, I know that our Lord Jesus, our Mighty, Risen, Divine Saviour, the Saviour of this man, is able to transform any life from all that is vilest into all that is noblest and highest and most divine.

5. In the fifth place, *Our Mighty Lord Jesus is able to fill the saddest hearts with the most radiant joy.* We read in this book, in Ps. 34:5 R. V., "They looked unto him and were *radiant*," and we read in I Pet. 1:8, "Though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." These words were written by one whose heart was once utterly sad and broken, but was now filled "with joy unspeakable and full of glory." Our Lord Jesus lifts men out of the deepest depths of utter despair to the highest heights of rapturous joy. Here again crowds of men and women in inconsolable and utter sorrow, whom it has been my privilege to introduce to Jesus Christ and see, become among the most radiantly happy people I ever knew, pass before me. I am tempted to tell you of the one I knew best and still know best of all, myself. I know what it means to be driven to such desperation by heart agony that seemed unendurable that I started to end my own life. I have known what it means to spring out of bed with a shriek of agony and despair in the middle of the night and cower on the floor in an agony that was a very hell on earth. In years gone by I have said, "I know that there is a hell because I have been there." But thank God for

years and years this glorious Lord Jesus has filled my whole soul day and night with a continuous rapturous joy, amidst all sorts of trials and perils and losses on sea and land, and in pretty nearly every corner of the earth. But I will tell of another and not myself.

There was a woman in Cleveland, Ohio, the wife of a well-to-do merchant. But financial reverses overtook the man and he was forced to give up his business, and almost everything he had in the world was swept away. He went to Chicago to see if he could not get a new start there, leaving his wife, two sons and a daughter in Cleveland. He was taken sick in Chicago and they telegraphed his wife to come on. She hurried to Chicago, reaching there late at night, and drove at once to the hospital where her husband lay ill, very ill. But by some strange misunderstanding they refused to allow her to see her husband that night, it being so late, and told her to come the next day. When she came early the next day he was dead. Money gone, business gone, husband gone, home gone. She spent hours in weeping. Her much weeping injured her eyes. She called upon an eye specialist, not knowing that he was a Christian Scientist, but supposing him to be a regular practitioner. Following his Christian Science methods, he assured her that there was no serious trouble with her eyes, that they would be all right soon. This was the assurance he gave her day after day. But her eyes became steadily worse, until she finally consulted a real physician. After a careful examination he said, "Madam, I am forced to tell you that there is absolutely no hope of saving

your eyesight. If you had come to me sooner your eyes could easily have been saved, but you have now waited so long it is impossible." In a short time she was totally blind. Money gone, business gone, home broken up, husband dead, eyesight gone! A woman of culture and refinement left to face the world with her three children, no money, no friends, no husband, no sight! Is it any wonder that her heart was filled with gloom? She came to hear me preach in Chicago. She accepted the Lord Jesus Christ. Her heart-broken soul was filled with radiant joy. She became a radiantly happy Christian. Any prayer-meeting night you could have seen her in her place, in her widow's garments, and with her blind eyes, but with a wonderful smile upon her face. And oftentimes she would rise and publicly thank God for all the losses that had come into her life, because through them she was led to the Lord Jesus Christ and to find a joy she had never known when she had all this world had to give. Years and years have passed since. I received a letter from her only a short time ago, full of trust and full of longing to see others saved and helped. Our Lord Jesus can do the same to-night for the saddest-hearted man or woman in this room. He can fill and flood your soul with the wondrous and perpetual sunshine of His grace. He Himself says, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4:14). It is true. Thousands upon thousands can testify to its truth.

People sometimes say that "religion makes men

and women crazy." *Religion* may make men and women crazy, some forms of religion. But Jesus Christ does not make men crazy. He gives to those who receive Him the Holy Spirit, and "The fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faith, meekness, self-control" (Gal. 5:22). Are these the things that make men crazy? Letting Christ into the heart has saved many men and women from insanity.

How many I have known who were on the verge of insanity from sorrow, morbidness and despair, whom I have led to Christ, who are radiantly happy people to-day. In order to get this fullness of joy every Christian must make a full surrender to God. There is no fullness of joy to one who tries to serve the Lord Jesus Christ with one hand and to keep fast hold on the world with the other hand. If we keep back anything from Jesus Christ we will not get fullness of joy. Are you a professing Christian, and have you not fullness of joy? Listen! There is something you are keeping back from God.

6. In the sixth place, *Our Lord Jesus Christ is able to use in glorious service those whom He saves.* Our Lord Jesus is able to use the unlikeliest instrument, the man or woman of least promise. This book tells us that "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence" (I Cor. 1:27-29).

How well I remember a drunken expressman on the streets of Chicago, a Roman Catholic Irishman, a worthless wreck but whom a personal worker led to accept Jesus Christ as his Saviour. And dear Cully became one of the most useful soul-winners in Chicago. It was one of the greatest privileges of my life to be able to do honour to my Lord, and honour to myself, by conducting his funeral services, to which multitudes flocked.

7. In the last place, *Our Lord Jesus, the risen, mighty Son of God, is able to raise from the dead, and to give eternal life to all who put their trust in Him in the life that now is.* He Himself says, in Jno. 6: 39, 40, "And this is the will of him that sent me, that of all that which he hath given me I should lose nothing but should raise it up at the last day. For this is the will of my Father, that *everyone that beholdeth the Son, and believeth on him shall have eternal life; and I will raise him up at the last day.*" And He says in Jno. 17: 2, in that wonderful prayer of His the night before His crucifixion, "Thou gavest" me "authority over all flesh, that to all whom thou hast given me," I "should give eternal life." It is true that the wonderful and glorious work of "our great God and Saviour Jesus Christ" (Titus 2: 13, English R. V.) does not end at death. It begins there; i. e., the best part of it begins there. Oh! the salvation that is limited to this life is not worth much. This life is so short. And eternity is so long. A brief lifetime of bitter disappointment, and sorrow, and loss, and intense and constant suffering, would pay if it would bring us an eternity of joy, and victory, and glory. But Jesus Christ

brings a whole lifetime of joy, and peace, and power, and an eternity also of boundless joy, abounding peace, and amazing power and glory hereafter. He is indeed "able to save *to the uttermost* them that come unto God by (through) him."

II. FOR WHOM DOES OUR LORD JESUS DO THESE THINGS?

Now let us ask the all-important question, for whom does our glorious Lord Jesus do these things of which we have been speaking? Whom does He "save to the uttermost" and fill with radiant joy in the life that now is, and crown with infinite glory in the never-ending life that is to come? The question can be answered in a few words. Our text answers it, and the uniform experience of thousands upon thousands of men and women answers it the same way. Listen to the text, "He is able to save *them* to the uttermost *that come unto God by (through) him.*" He saves to the uttermost, "*them that come unto God through him.*" All of them and no one else. He will save and fill with radiant joy to-night anyone here, any man, woman, or child here, who will "come unto God through Him." It matters not who you are. It matters not what you have done. It matters not how helpless and hopeless a slave you may be of sin in any form. It matters not how dark, and sad, and full of foreboding, and how despairing your heart may be: come unto God through Jesus Christ and He will save you right now, and He will fill your heart with radiant joy right now.

What does it mean to "come unto God through

Him?" The answer is simple. God is a Holy God, and you and I are sinners. And the only way a sinner can approach a Holy God is on the ground of atoning blood, and Jesus Christ has shed His blood to atone for our sins, and His blood is the only atonement for sins in the whole universe. He has "redeemed us from the curse of the law, having become a curse for us" (Gal. 3:13), i. e., by taking our place and bearing our penalty. *To come unto God through Jesus Christ is for the sinner, acknowledging himself a lost sinner, with no hope in himself or in man, but believing what God says about Jesus Christ, that He has laid all our sins upon Him, to come to God on the ground of this atoning death of Jesus Christ, and just trust God to forgive all his sins, because Jesus Christ died in his place. There is no other way for the sinner to approach God. If anyone will not come to God through Jesus Christ he cannot come to God at all. The vilest sinner this world ever knew who will believe God's testimony about Jesus Christ, and God's testimony about Himself, and take his place as a lost sinner before God, and trust God for Jesus Christ's sake to forgive his sins, will find salvation. For "He is able to save them to the uttermost that come unto God through Him, seeing He ever liveth to make intercession for them."*

These things that I have been mentioning are some of the things that our Lord Jesus is able to do for you to-night. Will you let Him do them for you? Will you come to God "*through Him*" that He may do them for you? Will you accept God's testimony about yourself, that you are an utterly lost sinner,

and God's testimony about Jesus Christ that He has borne your sins in His own body on the cross, and accept Jesus Christ as your Saviour, your Lord and your King? If you will, Jesus Christ, the mighty Son of God, will do these things for you that we have been mentioning. It rests with each one of you individually to say whether or not you will have your sins forgiven to-night. The Lord Jesus stands by your side to-night and says, "I am able to forgive all your sins to-night. Trust me and I will do it." It rests with each one of you individually to say whether or not you shall have deliverance from sin's power to-night. The Lord Jesus, the Mighty Deliverer, stands by your side and says, "I am able to deliver you from the power of every sin." Ask Him to do it, and trust Him to do it. Put your trust in Him as your risen Lord and Saviour, who has all power in Heaven and on earth, and trust Him to set you free from every sin, and He will do it. It rests with each one of you individually to say whether you shall know the transforming power of Jesus Christ in your life to-night, transforming you from all that you should not be, but which you are, into all which you should be, and which you can become by faith in Jesus Christ. Jesus Christ stands right by you to-night and says, "I am able to completely transform your life, if you will put it in my hands and trust me to do it." It rests with each one of you individually to say whether you will have your heart filled with radiant joy or not, to-night. Oh, this Mighty Giver of the Holy Spirit, Who becomes to each one who receives Him a fountain of water springing up every day and every hour unto

everlasting life, leans down beside you, holding out to you to drink the golden goblet that contains the water of life. And if you will put your trust in Him as your crucified Saviour, Who bore all your sins in His own body on the cross, and your risen Saviour, and ask Him, and trust Him to give you His Holy Spirit to fill you with radiant joy, He will do it. It rests with each one of you individually to say whether or not you shall receive the sure guarantee of being raised again when you die, and of receiving eternal life, and joy that never ends, and the hope of infinite power and glory. That Mighty One whom God hath appointed to give eternal life to those who put their trust in Him, and to raise them up at the last day, stands by your side and says, "I will give eternal life and resurrection. Will you accept it as a free gift?" And if you will believe His word and put your trust in Him, He will give you eternal life and you will never perish, and all the powers of earth and hell cannot pluck you out of His hand (John 10:28, 29). "He is able!" "He is able!" "He is able!" Will you come to Him? Will you put your trust in Him? Will you surrender fully to Him? Will you put yourself in His hands to do with you as He will? Will you come unto God *through Jesus Christ*? If you do, you will get all these things. He will save you to the uttermost and fill your heart with radiant joy. If you do not there will be for you barrenness and bitterness, and sorrow, and emptiness, and despair, and spiritual death, and gloom, and agony, and gnashing of teeth in impotent rage and sorrow throughout all eternity.

VIII

THE UNPARDONABLE SIN

“Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.”—MATTHEW 12: 31, 32.

THIS passage is often regarded as one of the darkest and gloomiest in the Bible. Many have gone insane, or nearly insane, over this passage; or rather, being already diseased in mind, their diseased brains have seized upon this passage to brood over. But if we look at the passage carefully we will see that the passage has its bright side, and on its bright side it is one of the most cheering utterances that ever fell from the lips of Jesus Christ. It tells us plainly and positively that *in all the catalogue of sins that men or women can commit there is only one sin that puts a man or woman beyond hope*; that there is only one sin that God will not and cannot forgive if men repent and turn to Jesus Christ, and that sin is one that, as far as my experience goes, very few men and very few women have committed. I have had countless people come to me

personally, and write to me from all parts of the earth, who thought they had committed this sin, and of all these who have come to me or written to me, when I came to question them carefully it was evident that not one person among them all had committed this sin. And most of those who have come to me thinking they have committed this sin have come out into a bright Christian experience, and many of them have since become among the brightest and most useful Christians I have ever known. Of all the men I have ever led to Jesus Christ, the one who in many ways has had the largest usefulness of all, usefulness not only in America, but in England, China and elsewhere as well, was one who was so sure that he had committed the unpardonable sin that he had attempted suicide five times, had had poison pumped out of him several times and his life barely saved, and he was sent to me hundreds of miles under guard to make sure he got to me, and for fear he would commit suicide on the way.

I. THERE IS ONLY ONE UNPARDONABLE SIN

The first thing that our Lord Jesus makes very plain in the words which we have taken for our text, is that *there is only one unpardonable sin*. He says, "*all manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men.*" Language could not make it plainer that in the whole catalogue of possible sins there is only one that men can commit that makes pardon and salvation impossible. Even murder, as desperate and awful a sin as it is, is not unpardonable. There have been many men and

women who have stained their hands with human blood who have afterwards found pardon and eternal life, and become among the truest and noblest of Christians. I have met quite a number of persons who thought that salvation was impossible for them because they had taken the life of some fellow-man, but our Lord Jesus declares that there is only one unpardonable sin, and that unpardonable sin is not murder.

David committed murder, one of the most dastardly murders in history, and yet David found pardon. It was after he had brought upon his own soul the guilt of the death of Uriah, his faithful soldier, that he wrote the words, "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom Jehovah imputeth not iniquity, and in whose spirit there is no guile. When I kept silence, my bones wasted away through my groaning all the day long. For day and night thy hand was heavy upon me; my moisture was changed as with the drought of summer." And then he went on to say, "I acknowledged my sin unto thee, and mine iniquity did I not hide: I said, I will confess my transgressions unto Jehovah; *and thou forgavest the iniquity of my sin*" (Ps. 32:1-5).

Saul of Tarsus, who afterwards became Paul the Apostle, was a murderer. He was responsible for the death of men, women and children whose only fault was that they believed on the Lord Jesus Christ, and yet he found pardon. The grossest moral impurity is not unpardonable. Moral impurity is loathsome, but it is not unpardonable. Our Lord declares that there is only one unpardonable sin.

and the sin He describes is not moral impurity. I once spoke to a man at the close of my Bible class in Chicago. I stepped up to him and asked him if he were a Christian, and he said, no he was not, though he would like to be. I asked him why he was not a Christian, and with tears running down his face he said that he had committed a sin for which there was no pardon. I told him there was only one sin for which there was no pardon, and I asked him what the sin was that he had committed for which he thought there was no pardon. He told me what it was, describing it very fully. It was gross immorality. When he finished I said, "The Bible nowhere says there is no pardon for that sin." "But," he replied, "I remember my mother read a passage in the Bible when I was a boy, that said if a man committed that sin he could not be pardoned." "No," I said, "there is no such passage." But he was sure that there was. I racked my brains to think what passage he might have in mind, and suddenly it flashed upon me, and I said, "Oh, I think I know the passage to which you refer," and I opened my Bible to I Cor. 6:9, 10, and read, "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with men, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." His sin was in that dreadful catalogue, and he said, "That is the passage. Doesn't it say there that the one who commits this sin shall not inherit the kingdom of God?" I said, "Let me read you the next verse,"

and I read, "And *such were* some of you: but *ye were washed*, but *ye were sanctified*, but *ye were justified* in the name of the Lord Jesus Christ, and in the spirit of our God." "Does it say that?" he cried. I said, "Look at it," and I put the book in his hand and he read, "And *such were* some of you: but *ye were washed*, but *ye were sanctified*, but *ye were justified*." "Thank God, thank God," he exclaimed. He then and there accepted Christ. A few weeks afterward he brought to Chicago the wife whom he had deserted in Indianapolis to go off into his life of sin. He introduced her and his grown daughter to me, and they accepted Christ. He is to-day an officer in the Chicago Avenue church, and one of the most earnest men in the church. Profanity and blasphemy are not unpardonable, except the one blasphemy against the Holy Ghost. The most outrageous and blatant infidelity are not unpardonable. Saul of Tarsus, before his conversion, was a blasphemer, he was a rank infidel so far as Jesus Christ was concerned. So far from believing Him to be the Son of God he believed Him to be an impostor. He says of himself that before his conversion he "was a blasphemer, and a persecutor, and injurious," but that the Lord Jesus had saved him, and in view of this he exclaims, "This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners, of whom I am chief."

II. WHAT IS THE UNPARDONABLE SIN?

We come then to the question, What is the unpardonable sin?

1. First of all let me say that the unpardonable sin is a definite act. It is not a certain attitude of mind; it is an act. It is not a series of actions, though it may be the outcome of a series of actions, it is one definite act. This is evident from our Lord's words. The same thing is evident from I John 5:16, "If any man see his brother sinning a sin not unto death, he shall ask, and God will give him life for them that sin not unto death. *There is a sin unto death.*" The unpardonable sin, the sin unto death, is one definite sin.

2. Furthermore, the unpardonable sin is a sin of which one may know definitely whether he has committed it or not. A great many fear that they have committed the unpardonable sin. They are not sure that they have. They are not at all clear as to what the one unpardonable sin may be. But the unpardonable sin is a sin of such a definite and clearly defined character that one may know to a certainty whether he has committed it or not.

3. What is this definite act, what is this one unpardonable sin? *This definite unpardonable sin our Lord Jesus Christ tells us in so many words is the blasphemy against the Holy Ghost.* He says, "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but *the blasphemy against the Holy Ghost* shall not be forgiven unto men." And in further explanation He says, "And whosoever speaketh a word against the Son of man it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." So it is evident that the one definite un-

pardonable sin is the definite blasphemy against the Holy Ghost. What is blasphemy against the Holy Ghost? The context in which these words are found will tell us. The Pharisees had seen the miracles of the Lord Jesus Christ; they had seen His works of divine power and heard His words of divine grace. They had seen in these miracles clear evidence that Jesus was a teacher sent from God who spoke the very words of God (Jno. 3:2), that He was the Messiah, the Christ. They had been unwilling to accept Him as such, because of what it would cost them to accept Him. They had refused to accept or acknowledge Him as the Christ. But the evidence that He was the Christ was so overwhelming that at last in their determination not to accept Him they had deliberately attributed His works, which they knew to be the work of the Holy Ghost, to the devil. They had said, as recorded in this very chapter in the immediate connection, "This fellow doth not cast out devils, but by Be-el-ze-bub the prince of the devils." In other words, they had deliberately attributed to the devil what they knew to be the work of the Holy Spirit. *This then is the unpardonable sin, the only unpardonable sin, the deliberately ascribing to the devil what you know to be the work of the Holy Spirit.* It is not merely the attributing to the devil what is the work of the Holy Ghost, but *what you know to be* the work of the Holy Ghost. Have you committed this sin? Have you deliberately attributed to the devil work that you know to be the work of the Holy Spirit? You reply, "I have been a great sinner." That is not my question. Have you definitely attributed to the

devil what you know to be the work of the Holy Spirit? If not, then you have not committed the unpardonable sin, and there is pardon and salvation for you to-night if you will turn from your sin, whatever it may be, and accept the Lord Jesus Christ. "But," you say, "I have sinned against the light; I have resisted the Holy Ghost." That is not the point. You may have done all this, but have you definitely attributed to the devil what you knew to be the work of the Holy Spirit? Many have sinned against the light; many have resisted the Holy Ghost. I did for years, but thank God I had not blasphemed the Holy Ghost; I had not attributed to the devil what I knew to be the work of the Holy Spirit, and I found pardon and am a saved man to-night. "But," you will say, "I have sinned so long I fear I have sinned away the day of grace. My heart is hard and nothing moves it now. I have no desire to repent." That is not the question. One may do all these things, and many have done all these things, and yet have turned to Christ and found pardon. The question is, have you deliberately and intentionally attributed to the devil what you knew to be the work of the Holy Ghost? If you have, you have committed the unpardonable sin and there is no pardon or hope for you; but if you have not, whatever else you may have done you have not committed the unpardonable sin and there is pardon for you to-night, pardon for you and salvation for you before you leave this building, if you turn your back upon sin and accept the Lord Jesus Christ. There is but one unpardonable sin and you have not committed that, and as I say, if you turn from your

other sins, whatever they may be, and turn to God and to Christ, even without one bit of feeling, you will be saved to-night. The Bible says, "To him (i. e., to Jesus) bear all the prophets witness, that through his name *every one that believeth on him shall receive remission of sins*" (Acts 10:43). And He says again, that "as many as received him, to them gave he the right to become children of God, even to them that believe on his name."

III. WHY IS THE BLASPHEMY AGAINST THE HOLY GHOST UNPARDONABLE?

There is another important question for us to consider to-night, and that is why the blasphemy against the Holy Ghost is unpardonable.

1. First of all, *The blasphemy against the Holy Ghost is unpardonable because it indicates such a determined choice of evil that a man's character is determined finally and forever in evil.* A man will not deliberately attribute to the devil what he knows to be the work of the Spirit of God unless he has settled it finally and forever that he will not accept the truth; so the man dooms himself to eternal sinfulness and so to eternal punishment. Such a sin comes at the end of a course of persistent rejection of the truth and persistent rejection of Jesus Christ.

2. *This sin is unpardonable, in the second place, because the one who deliberately commits such a sin so determines his character that repentance becomes impossible.* If any man will repent and come to Christ he will be saved; for the Lord Jesus Christ has declared in the most unmistakable terms, "Him that cometh to me I will in no wise cast out" (John

6: 37). But the man who commits this sin has determined that he will not come to Christ, and therefore does not come to Christ, and therefore cannot be pardoned. The fact that one is concerned about his spiritual condition, the fact that one is troubled about his sins, the fact that one desires to come to Christ is of itself conclusive proof that one has not as yet committed the unpardonable sin. On the other hand, all conscious continuance in sin, all deliberate refusal to listen to the truth, all deliberate refusal to accept the Lord Jesus Christ when you know that you ought to accept Him, all turning of a deaf ear to the voice of the Holy Spirit, every such an act is a step toward the unpardonable sin. This was the course of conduct that led the Pharisees of our text to commit the unpardonable sin. Before their very eyes they had conclusive proof that Jesus was what He claimed to be, time and time again they were moved to accept Him; but they would not. Time and time again they said "No" to the voice of the Spirit of God, and they had so hardened themselves in the rejection of Christ that at last in deliberate determination they had attributed His words to the devil, and became utterly blinded in mind and utterly incapable of repentance. And some of you are pursuing exactly the same course to-night. Time and time again you have been moved by the Holy Spirit to accept Christ; time and time again you have said "No" to the voice of the Spirit of God, and you are trying to say "No" to the Spirit of God to-night, as He urges upon you the necessity of forsaking your sins and accepting Christ. You are walking straight toward the unpardonable sin

and toward a hopeless and eternal hell. Every one of you here to-night who has heard the Gospel before and refused it, every one of you that knows that Jesus Christ is the Son of God and yet refuses to accept Him as your Saviour, every one of you who has been moved by the Holy Spirit once, twice, three times, perhaps more frequently, in the past and have said "No" every time, every time you say "No" to the Holy Spirit you are confirming yourself in sin, you are bringing yourself more and more surely near to the point where you will commit the unpardonable sin and your destiny be eternally sealed.

Some years ago there was a great religious awakening in one of our colleges. Many turned to Christ. Two young men were under deep conviction, but they would not yield. In their determination not to yield they agreed together that on a certain night they would meet at the college chapel and go into the chapel together and blaspheme the Holy Ghost. At the appointed hour they met in front of the chapel. The heart of one of them failed him, and he repented, turned to the Lord Jesus Christ and was saved. The other one went into the chapel alone. What he did in there no one but he ever knew, but when he came out he was pale as a ghost. He went into utter infidelity, became one of the leaders of the infidel society in Chicago, lived many years and died as he had lived, and was everlastingly lost.

The Spirit of God is speaking to many of you here to-night. He has spoken to you often before. You know you ought to accept Christ. You know you ought to confess Him. If to-night you say "No"

to Him again you may so determine yourself in sin that repentance will become impossible and you will be lost forever. You will be as surely lost for all eternity as when you have been in hell ten million years. On the other hand, anyone here to-night who will accept Christ, no matter what your past may have been, no matter how grossly you may have sinned, no matter how frightful your sins may have been, no matter how long you have sinned, if you will come to Christ to-night there is pardon, salvation, and eternal life for you. Will you yield and accept Jesus Christ right now?

IX

THE BLOOD OF JESUS CHRIST, GOD'S SON, CLEANSETH FROM ALL SIN

“If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his son cleanseth us from all sin.”—I JOHN 1:7.

ONE week ago to-night we saw that Jesus is the Christ, the Son of God. To-night we shall see that the blood of Jesus, whom we saw last Sunday night to be the Son of God, cleanseth from every trace of sin certain persons, and we shall see also how we ourselves can become such persons as are cleansed from every trace of sin by the blood of Christ Jesus.

I. HOW WE KNOW THAT THE BLOOD OF JESUS CLEANSES FROM ALL SIN

The first question that confronts us to-night is, How do we know that the blood of Jesus cleanseth from every trace of sin?

1. First of all, *We know that the blood of Jesus cleanses from every trace of sin because the Bible says so*, and we have seen on former occasions that the whole Bible is the Word of God, and that therefore everything it says is indubitably and unqualifiedly true. I have no hesitation in believing without

any qualification or abatement or discount or attempt at a spiritualizing and vaporizing evasion of its plain meaning everything this book says, or to be more exact and definite, everything that God, "who cannot lie," says in this book. Now here in our text we read what God says, not what John says, but what God says, "*The blood of Jesus his son cleanseth us from all sin.*"

Practically the same thought is found in Eph. 1:7, "*We have our redemption through his blood, the forgiveness of our sins, according to the riches of his grace.*" God here tells us through Paul that the believer in Jesus Christ has "redemption," i. e., "the forgiveness of his sins," *through the blood of Jesus Christ*. Forgiveness of sin is not something the believer in Christ is to get at some time in the future when he has gone through purgatory or when he has struggled long and successfully against his sinful tendencies and against his temptations, or when he comes to die, or when the Lord Jesus comes back again: forgiveness of sins is something the believer in Jesus Christ gets because of the atoning sacrifice of the blood of Christ *the moment he accepts as his own personal Saviour that Jesus Christ who made perfect atonement for his sins on the cross of Calvary*, and surrenders to Him as his Lord and Master and confesses Him as such before the world. Forgiveness of sin is something anyone in this audience to-night can get right here now, so that he may know that every sin he ever committed, or ever shall commit, every sin great or small, the blackest sin that any man or woman ever could commit, and the smallest sin he ever did commit, is blotted out of

God's book and out of God's remembrance concerning him forever. Oh, precious Gospel! and greatly needed Gospel, needed by every one of us, needed by you fine women, who smugly admire your own immaculate virtue, as truly as by the woman upon whom you would scarcely deign to wipe your feet because of her disgusting vileness and indescribable shame; needed by you Nathaniels, "Israelites indeed in whom is no guile," as truly as by the publican who smites upon his breast and cries, "God be merciful to me *the* sinner—the consummate sinner."

The same thought is found in Rom. 5:9, "Being *now justified by (in) his blood.*" God here tells us through Paul that every believer in Christ is "*now justified*"—not is going to be justified at some future time when he gets wholly sanctified or gets through purgatory, or when he dies and gets to Heaven, but is justified the moment he believes. Justified means more than forgiven, it means *reckoned righteous*. The whole verse means that God not only forgives, i. e., dismisses from His memory, every sin the believer in Christ has ever committed, but that furthermore He puts to the believer's account, because of the shed blood of Christ, the perfect propitiation for the believer's sin (Rom. 3:25, 26), all his own absolutely perfect righteousness as exhibited in the life of Jesus Christ, God manifested in the flesh. Or as Paul puts it in another place (II Cor. 5:21), "Him who knew no sin God made to be sin on our behalf; that we might become the righteousness of God in him." When Jesus the Son of God shed His blood on the cross and thus made a perfect "propitiation for our sins" (I Jno. 2:2), a propitiation

perfectly acceptable to God, He took our proper place of curse and condemnation and rejection before God, and the moment we take Him we step into His place of perfect acceptance before God, and God looks at us, no matter how vile we may have been, through Him and sees us covered all over from head to foot with His own perfect and glorious righteousness. If the vilest woman in Los Angeles should come in here to-night and accept Jesus Christ as her personal Saviour, and surrender to Him as her Lord and Master, and confess Him as such before the world, *the moment she did it every sin she had ever committed would be blotted out and she would be as perfect in her standing before God as the purest woman in this room.* Some years ago I was preaching one Sunday morning in the Moody Church in Chicago on Rom. 8: 1, "There is therefore now no condemnation to them that are in Christ Jesus," and I made this remark, "If the vilest woman in Chicago should come into the Chicago Avenue church this morning and should here and now accept Jesus Christ as her Saviour, the moment she did it every sin she ever committed would be blotted out and her record would be as white in God's sight as that of the purest woman in the room." Unknown to me, one of the members of my congregation had gone out that very morning to one of the lowest dens of infamy in the city and sought out a woman, an utter outcast, and invited her to come to the church to hear me preach. But the woman replied, "Church is not for the likes of me. I would not be welcome at church." To which the woman replied, "You would be welcome at our church," which, thank God, was true. But the

woman said, "No, church is not for the likes of me." Then the pure woman said, "If you will go with me I will go with you." "No," the woman who was a sinner said, "that would never do. The police know me, and the boys on the streets know me and sometimes throw stones at me, and if they should see you going up the street with me they would think you were just such as I am." But the woman who was a saint said, "I don't care what they think about me; if you will go with me I will go with you." But the woman would not consent. At last they agreed on this, that the woman who was a saint would walk a few steps ahead and the woman who was a sinner would come a few steps behind. So on they came, block after block, up LaSalle avenue, the woman who was a saint a few steps ahead and the woman who was a sinner a few steps behind. At last they reached the Moody Church. The woman who was a saint ascended the stairs, entered the auditorium and took a seat. The woman who was a sinner followed, timidly pushed open the door, saw one vacant seat in the last row under the gallery and slipped into it. She had scarcely taken her seat when I made the statement which I have just quoted, "If the vilest woman in Chicago should come into the Chicago Avenue church this morning and should here and now accept Jesus Christ as her Saviour, the moment she did it every sin she ever committed would be blotted out and her record would be as white in God's sight as that of the purest woman in this room." My words went floating down over the heads of the audience and dropped down into the heart of this woman who was a sinner, in the last

seat underneath the gallery. She saw Jesus hanging on the cross in her place, put her trust in Him, and God then and there forgave her and put to her account all the righteousness of Jesus Christ, and when the meeting was over she came down the aisle weeping, to meet me and to thank me for what God had done for her that morning.

2. In the second place, *We know that the blood of Jesus Christ cleanseth from all sin by experience, by the experience of thousands.* Thousands upon thousands of sinners, some of them among the wickedest men and women that ever walked this earth, among others Paul, who said, and who rightfully said, that he was "the chief" of sinners, because he had stained his hands with the blood of a multitude of men, women and children whose only crime was that they obeyed and confessed their rightful Lord Jesus Christ (I Tim. 1:15-17), I say there are thousands upon thousands of sinners, including many of the worst this sinful world has ever known, who testify that the blood of Jesus Christ has cleansed them from all sin, and that the Holy Spirit to-day is bearing witness together with their spirit that they are children of God (Rom. 8:16).

If there is anything absolutely sure in this old world, so full of doubt and uncertainty, it is that the blood of Jesus cleanses from all sin. Let subtle and self-satisfied infidels and theologians go and speculate and split hairs to their heart's content as to what is philosophical and what is not, what is possible and what is not, what is God's Word and what is not God's Word, but this fact, *not theological or philosophical speculation but fact*, stands absolutely

and eternally sure, that "the blood of Jesus his son cleanseth from all sin." That is not something I guess but something I know. I know it because God says so, and He "cannot lie," and I know it also by blessed personal experience. Years ago I pumped my head full of a lot of evolutionary and other unproven and senseless philosophy, but even that was not able to drown out what I knew, that the blood of Jesus had cleansed me from all sin. Praise God!

II. JUST WHAT DOES THE BIBLE MEAN WHEN IT
SAYS THE BLOOD OF JESUS CLEANSETH
US FROM ALL SIN?

Now we come to the second question, Just what does the Bible mean when it says that "the blood of Jesus his Son cleanseth us from all sin"? The Bible makes that also clear as day. One of the many wonderful things about this wonderful Book of God is that it interprets its own statements in an unmistakable way, and therefore does not leave us at the mercy of priests or popes or any unconverted and unregenerated and sin-blinded theologians, Protestant or Roman Catholic, to get our interpretations from them. That is the kind of theologians that that subtle old enemy the devil has succeeded in packing some of our theological seminaries with in this day. What then does the Bible mean when it says that "the blood of Jesus his son cleanseth us from all sin"? To be more specific, does it mean that the blood of Jesus cleanses believers *from the guilt* their sins bring upon the sinner, or does it mean that the blood of Jesus cleanses the believer *from the very presence* of sin itself? I say that the Bible it-

self answers these questions in the most unmistakable terms. If you will take your Bible and your concordance and look up every passage in the Bible where the word "cleanse" is used in connection with the word "blood" you will find that in every instance, CLEANSING BY BLOOD IS CLEANSING FROM GUILT. We of course have not time to read all the passages to-night, for they are very many, but if you will come to me at the close of this meeting I will tell you where to find them and you can hunt them up for yourself and be convinced. (Lev. 16:30, 17:11; 14:19, 31; Jer. 33:8; Psa. 51:7; Rev. 1:5; Rev. 7:14; Heb. 9:22, 23; Eph. 1:7; Rom. 3:25; Rom. 5:9; Matt. 26:28.)

The thought then of our text interpreted in the light of the uniform and unvarying teaching of the Bible, Old Testament and New Testament, is that all who "walk in the light" are cleansed continuously (the present tense of cleanse is used, denoting continuous action), cleansed every day and every hour and every minute, from *all the guilt of sin*, there is not one spot or trace of sin upon them in God's reckoning. There is absolutely no sin upon them, not one smallest speck. There may be still in moments of weakness and failure sin in their conduct, but there is not one smallest sin upon them in God's reckoning, it has all been settled, atoned for and washed away forever by the atoning blood of Christ, shed on Calvary's accursed tree. It is not the blood of the crucified Jesus, but the indwelling life of the risen Jesus that saves from the power of sin, and it will be the completely transforming power of the returning Lord Jesus, Who will make

us just like Himself when He comes again (I John 3:1, 2, that will save us from the very presence of sin. But to-night, right now, any man, woman or child, no matter how long you may have continued in sin or how deeply you may have gone into sin, can be cleansed from every trace of guilt and become as absolutely sinless in God's reckoning as Jesus Christ Himself is, you can become

Near, so very near to God,
Nearer I cannot be;
For in the person of His Son,
I'm just as near as He.

Dear, so very dear to God,
Dearer I cannot be;
For in the person of His Son,
I am just as dear as He.

III. WHO IS IT THAT THE BLOOD OF JESUS CLEANSES FROM ALL SIN?

Now there is just one more question, and it is one of great practical importance for us to answer, or rather for us to get God's answer to, and that is, Who is it that the blood of Jesus cleanses from all sin? The text answers this question also. Listen. "If *we* walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus, His Son, cleanseth *us* from all sin."

1. First, *please notice the word "us,"* "cleanseth *us* from all sin." Who are meant by the "us"? God Himself answers the question in the fifth chapter and the thirteenth verse of this same book: "These things have I written unto *you*, . . . even unto *you that believe* on the name of the Son of God." The "us" then are those who "believe on

the name of the Son of God.” But what does it mean to “believe on the name of the Son of God”? Again we are not left to our own speculations and guesses but God Himself answers this question in John 1:12, “As many as *received him* to them gave he the right to become children of God, even to *them that believe on his name.*” It is then those who receive Jesus who “believe on the name of the Son of God,” i. e., those who take Him to be to themselves what He offers Himself to be to everyone and anyone, take Him to themselves to be their personal Saviour by having borne their sins in His own body on the cross, and trust God to forgive them because Jesus died in their place, take Him to themselves as their Lord and King to whom they surrender the entire control of their thoughts and lives. Anyone who thus *takes* or *receives* Jesus, believes on Him as the Son of God, and the blood of Jesus cleanses *them* from all sin.

2. In the second place, *notice just what is said in the verse which we have taken for our text, “If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus His Son cleanseth us from all sin.”* What does it mean to “*walk in the light*”? The truth is light, error is darkness. The truth revealed in this book is light, God is light (verse 5), Jesus Himself is the Light of the World (John 8:12). To walk in the light is therefore to walk in obedience to the truth, to walk as He whom we have accepted as our Lord and Master and risen Saviour bids us walk and empowers us to walk, to walk in the light is to walk in open confession of Christ, in obedience to His

will as He reveals it in His Word, to walk just as everyone who *really* believes on His name (and not merely professes to believe on His name) will walk.

If anyone here to-night, no matter what you have been in the past, even though you have been the vilest moral leper, or thug, or gunman, or the most outrageous infidel or blasphemer, or anything else, if any man, woman or child of you will right here and now accept Jesus Christ as your personal Saviour, as the One Who bore all your sins in His own body on the cross, and trust God to forgive you because Jesus died in your place, and if you will surrender to Him as your Lord and King and confess Him as such to-night, and go out of here to prove the reality of your faith by walking in the light (walking as He bids you walk) as you certainly will walk if you really accept Him as your crucified and risen Saviour, the instant you do this *the blood of Jesus*, not your repentance nor your good conduct, nor even your faith, but "the blood of Jesus" will cleanse you from all sin and keep cleansing you to all eternity. But if you do not thus accept Jesus the Christ as your personal Saviour and surrender to Him as your Lord and King, and confess Him as such, you will go out of here to-night utterly defiled by the guilt of your awful sins, far more awful in the sight of a holy God than you think, and to be defiled and dishonoured and accursed by the guilt of these sins forever and ever.

Will you accept Him now?

X

PATHS TO PERDITION

“Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, that leadeth unto life, and few there be that find it.”—
MATTHEW 7: 13, 14.

THERE are just two classes of people in this audience, those who are in the narrow road that leadeth to life, and those who are in some one of the many paths that make up the one broad road that leadeth to perdition, “*eternal perdition.*” Some people say “let us go with the crowd.” Well, if you go with the crowd you will go to hell. Listen again to the words of Jesus Christ, “Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, that leadeth unto life, and few there be that find it” (Matt. 7: 13, 14).

A fool tries to avoid danger by shutting his eyes to it. That is the method by which modern Universalists and modern infidels try to escape hell, by shutting their eyes to it or by denying its existence. A wise man avoids danger by opening his eyes wide to it and getting out of the paths that lead to it.

That is the method I shall advocate from this platform to-night. I am sometimes said to be "a man without mercy," or "a man without a sweet and forgiving nature," because I tell you plainly your peril. Friends, I do not want around me any of those wonderfully merciful people who reveal their "sweet and forgiving nature" by throwing sand into my eyes and trying to make me think I am safe when I am in grave and imminent peril. The man who points out my sins and my peril is my best friend and my kindest friend. The man who flatters and deceives me is my worst foe and my cruellest foe. Delilah coddled Samson while she bound him for his foes. That is what these so-called "liberal minded preachers" are doing. God forbid that for the sake of popularity I should join them in their damnable work of destroying unwary souls.

I shall therefore point out to you to-night with great plainness of speech some of the paths that lead to perdition, in the hope that at least some of you who are walking in these paths will get out of them before you leave this building.

I. SUICIDE

The shortest path to perdition, the straightest and quickest road there, is suicide. This is the road that Judas Iscariot took and the Bible tells us that he went "to his own place" (Acts 1:25). If anyone wants to be in perdition in a few hours let him take an overdose of morphine or bichloride of mercury, if he wants to be there in a few minutes let him take carbolic acid, if he wants to be there in a second let him blow his brains out. There is absolutely no

hope hereafter for a suicide, unless he is insane and therefore irresponsible for his foolish and wicked act. I do not know how many men and women have told me that they intended committing suicide. To every such an one I have said, "You will go to hell if you do." I have not a doubt that my words were true. To anyone in this audience to-night who is being swept away by the epidemic of suicide that is engulfing us, and who is contemplating "solving the mystery of eternity" in that way, I wish to say to-night, that that is the shortest and swiftest road to hell known to man, and there is no getting out of hell after you once get in. A man once came to me in Chicago in great mental anguish. He told me that it seemed as if he must end his life. I told him plainly what would be the certain consequence if he did, and then pointed out to him a better way, the way of faith in Jesus Christ. A short time afterward I met that man again. His countenance was radiant. He had found rest in Jesus Christ.

II. IMPURITY

Impurity is sweeping more men and women and boys and girls into perdition in this city than any other sin. Intemperance claims but a small fraction of as many victims as impurity. The spread of impurity in our land, because of the war and because of the movies and because of the breaking down of parental restraint at home, and of sound moral teaching and discipline in our schools, and because of the general outbreak of lawlessness in all departments of our modern life, and especially because of the sowing of the seeds of infidelity in schools, col-

leges, and even in Sunday Schools and churches and everywhere else, is simply appalling. The things I have personally known about the impurity in young and old, and in all classes of society, have made my heart sick and faint. I know some things about many of you in this audience to-night that you do not think I know. Some I know by your very looks, you bear the marks of your sin in your eyes, in your faces, in your gait and in your manner. Some things I know by direct testimony. Much of our Los Angeles life is festering with the sin of Sodom. Sins of impurity in their various forms are a swift and sure road to perdition. Impurity leads to perdition in many ways:

1. First of all, *Impurity breeds unbelief in God, and in Christ and in the Bible.* I have found by personal investigation that very much of the unbelief of our day has its origin in impurity of life. Let me give you an illustrative example. A young student came to me and said that he was sceptical. I asked, "Why are you sceptical?" He replied that he had been reading philosophy and the study of philosophy had made him sceptical. Then I said, "Is your life right?" He hesitated. I followed it up, "Are you not living in sin?", and I named the sin I had in mind. He made a clean breast of it. He was. I told him to quit his sin and then do certain other things and he would find his scepticism would take to itself wings and fly away. He promised to do it. Some months passed. This young man came to me again and I said to him, "Where do you stand now?" "Just where I did," he replied. I asked, "*Why* have you not gotten over

your scepticism?" "I do not know," he said. "Have you given up your sin as you promised to do?" He dropped his head and answered, "No." "Well," I said, "give up your sin and you will get rid of your scepticism. That's your trouble." He dropped his head lower and said, "I guess it is." Yes it was, and it is the trouble with a good many of you men and women here to-night who flatter yourselves your trouble is scepticism. No, with many of you the real trouble is not scepticism, it is simply disgusting impurity of life. I say that in all kindness and for your own good. If I have hit you, do not get angry at me; for I am your friend. Get angry at yourself, for you are your own worst enemy. Get angry at yourself and quit your sin.

Professor W. W. White was once lecturing in Chicago on infidelity. A fine-looking, gray-haired man, a man with a bright mind, came up at the close of his lecture and said something like this, "You are a Christian and I am an infidel. I am just as sincere as you are, and you have no right to tell me I am not." "Is your life pure?", Professor White inquired in reply. "Just as pure as yours," the man replied. "Have you any objection to giving me your name?", Professor White inquired, "I want to look up your record." The man began to edge away and refused, saying that his name was none of Professor White's business. But Professor White secured his name from some one in the crowd; for he was one of the best known infidels in Chicago, indeed one of the best known infidels in America. In less than a year this gifted infidel was found dead in a Boston hotel side by side with a brilliant young

woman (not his wife), whom he had led astray, first into infidelity and then into adultery. Impurity makes more infidels than all the infidel books that were ever written. Mind you, I do not say all sceptics and infidels are impure. God forbid! But I do say that impurity makes many infidels. Now you know whether you are impure or not. If you are, and are also an infidel or sceptic, give up your sin and see how quickly you get rid of your soul-destroying infidelity.

2. *But impurity sends men and women to perdition in still another way. It entangles people in relations that it is hard to get out of, and that one cannot remain in and be saved.* How many a poor, blinded fool of a man has become infatuated with some other man's wife and run away with her, and then waked up some day to see that both he and she were in hell now and on the way to an eternal hell hereafter. But what could he do? The man who trifles with another man's wife (or trifles with another woman while he has a wife of his own) is not only one of the vilest, most scoundrelly, most contemptible, and abject sneaks and villains that walk the face of God's earth, but he is also one of the most arrant fools.

I dealt personally one night with a bright, intelligent young man. He was under deep conviction of sin. He told me he wanted to come to Christ. "Well then why don't you come?" I asked. No answer. Then I looked steadily at him and his story lay revealed. "Is there a woman in the case?" I asked. "Yes." "Will you give her up?" There was an awful struggle, a long struggle, but finally

he shook his head and walked out to his companion in sin and to hell.

Hell will be crowded with adulterers and adulteresses. Hell will be more full of adulterers and adulteresses than Reno, Nevada. Some of you men here to-night may well tremble. I am not going to point you out, but God knows you. Oh! I appeal to every man and woman here to-night who is taking their first steps in the path of impurity; yes, to you who have gotten further on in that road; yes, to you who are way down that road: Repent, Repent, Repent, and believe in Jesus Christ to-night. If you do, this will be the happiest night you ever saw.

III. THE LOVE OF MONEY

The next path to perdition is, the love of money. God says in I Tim. 6:9, "They that desire to be rich fall into a temptation and a snare, and many foolish and hurtful lusts, such as *drown men in destruction and perdition.*" How many there are in Los Angeles who are taking this road to hell. Go out any of our finest avenues, how many saved men are there upon it? Very few. Why? Their money keeps them from Christ.

But the rich are not the only ones "*who desire to be rich.*" Many people in very moderate circumstances are as eager to be rich as the multi-millionaire, only they have not been so successful in acquiring wealth. The love of money sends men to perdition in a variety of ways:

1. In the first place, *The love of money leads to dishonest methods of acquiring money.* A great

many business methods of the present day are simply legalized robbery. There are a great many rich men who if they were genuinely converted would have to pay back most of their money to the persons from whom they have stolen it. Some try to get around this by giving away a part of their stealings to churches, to colleges, to hospitals, to public libraries, to various Christian organizations, and to the poor. This may soothe their own consciences, but it will not satisfy God and it will not keep them out of hell.

2. Again, *the consuming love for money blinds many men to the fact that there is anything worth striving for but money; so they leave their souls and their eternal interests utterly neglected.* The average lover of money is seldom seen inside a church. There is a great deal more hope of awakening a man besotted with whiskey to the fact that he has a soul to save than there is of awakening to that fact a man besotted with the love of money. I would a great deal rather undertake the job of bringing a rum-soaked man to Christ than of bringing a money-soaked man to Christ.

3. Then again, *many who love money when they are awakened to the fact that they have a soul and that it is lost, will not come to Christ for fear they will have to give their money up, if they do.* A man once came to Dr. McArthur of New York and said, "Dr. McArthur, must I give up my money if I become a Christian?" Dr. McArthur replied wisely, saying, "If you become a Christian and Jesus Christ tells you to give up your money you must be ready to give it up, every penny of it, if Jesus Christ tells

you to." The man answered, "I will take a week to think about it." At the end of the week he came back and said, "Dr. McArthur, I have settled it. I will hold on to my money till death, and if Christ and Heaven must go, they must go." You may say that man was a great fool. I grant it; but there are many others like him, some of them right here in this audience to-night.

IV. LOVE OF PLEASURE

Love of pleasure is another path to perdition. Many people in this audience to-night are rejecting Christ Jesus because they think that an acceptance of Christ would involve their giving up many pleasures of which they are extremely fond, and very likely it would. Many young people are saying, "I don't think a person can be a real Christian and dance or go to the theatre or to the movies or play cards." Well, I admit I think there is a good deal of truth in what they say. "Well, then," they say, "I will hold on to my dancing, or theatre, or movies (or whatever it may be), and let Jesus Christ go." They would rather dance to hell than walk with a glad, Spirit-filled heart to Heaven. Alas, poor fools!

When I was holding meetings in Nashville, Tennessee, there were four ladies' colleges in that city, and a great many of the students came to the meetings. I think all but three of the young women who were not already Christians in one of the colleges accepted Christ at those meetings, and all but two in another, and I think every one in another. A large section of the Reimer Auditorium was reserved for

them each night. One night one of the colleges had a very large group of students present in a body in one of the galleries, to the left of the platform. When I gave out the invitation, a very large number of those young women rose and afterwards made a public confession of their acceptance of Christ. But one prominent young woman, one of the great social leaders of the college, said after she got back to the college, "If I can't escape hell without giving up my dancing, then I choose to go to hell." It was an awful thing to say and you never put it as bluntly as that, but some of you are acting on that principle. I am glad to say that within a short time that young woman changed her mind, and accepted Christ, and became one of the great leaders in the work. I hope that some of you to-night will be equally sensible and change your minds.

V. INFIDELITY

Infidelity is another path to perdition. There is no hope for the infidel unless he gives up his infidelity. God tells us plainly in II Thess. 1:7-9, that "The Lord Jesus shall be revealed from Heaven with the angels of his power in flaming fire, *rendering vengeance to them that know not God* and to them that obey not the Gospel of our Lord Jesus: who shall suffer punishment, even eternal destruction, from the face of the Lord and from the glory of his might." And the Lord Jesus Himself says, in Mark 16:15, 16, "Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." And we read

again in Jno. 3:36, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." There is not the slightest chance for an infidel. But you say, "I cannot help being an infidel." Yes you can. If you will come to me, I will show you how to help it. If you are really in earnest, I will show you a way, a way that will commend itself to your own reason and conscience, out of infidelity into faith. I have shown it to many infidels and it has never failed yet.

One of the passages I just quoted, II Thess. 1:7-9, tells us that it is not only the agnostic and infidel who is on the road to perdition, but also, that all *that obey not the gospel of our Lord Jesus*: . . . shall suffer punishment, even eternal destruction from the face of the Lord and from the glory of his might." There are many who in their intellectual opinion about God and the Bible and Jesus Christ are perfectly sound, but who still are "unbelievers" in the Bible sense of "unbelief," and every form of unbelief is a path to perdition. They do not "*obey the gospel of our Lord Jesus*," and therefore by the plain declaration of God's Word are on the road to "everlasting destruction." What does it mean to "obey the gospel of our Lord Jesus"? The Greek word translated "obey" in this passage means first of all "to listen" or "to hearken," and then it means to do what is the result of really listening to a command, to "obey it." So to "obey the gospel of our Lord Jesus Christ," means to listen to the gospel, believe what it says and do what it commands. What does the gospel say?

Paul tells us in I Cor. 15:1-4. He says, "Now I make known unto you, brethren, *the gospel* which I have preached unto you. . . . For I delivered unto you first of all that which I also received; *that Christ died for our sins according to the Scriptures; and that he was buried; and that he hath been raised up the third day according to the Scriptures.*" That then is "the gospel" (or, good news). The gospel says: first, that "Jesus Christ died for our sins," believe that, believe that Jesus Christ died for your sins; and trust God to forgive you because Jesus Christ died in your place. The gospel says: second, that "Jesus Christ was raised from the dead," believe that; and trust this risen Saviour, Who has all power in Heaven and on earth, to deliver you from the power of sin. So much as to what to believe. Then *do* what the gospel tells you to do, *confess Jesus Christ before the world*. As this same Paul puts it in Rom. 10:9, 10, "If thou shalt *confess with thy mouth* Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness; and *with the mouth confession is made unto salvation;*" and also confess your renunciation of sin and your acceptance of Christ as your personal Saviour, by being baptized in His name.

THE REFUSAL OR NEGLECT TO OBEY THE GOSPEL, BY NOT BELIEVING WHAT IT SAYS AND BY NOT DOING WHAT IT COMMANDS, LEADS TO CERTAIN PERDITION.

This same thought is found in another of the passages just quoted, Jno. 3:36, "He that believeth on the Son hath everlasting life: and he that believeth

not the Son shall not see life: but the wrath of God abideth on him.”

IV. RELIANCE UPON A MERE PROFESSION OF RELIGION

Another path to perdition is, reliance upon a mere profession of religion. Jesus Christ Himself makes that very plain in the very chapter from which our text is taken. In verses twenty-one to twenty-three, He says, “Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my father which is in Heaven. Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity” (Matt. 7:21-23).

A man may be a church member and still be on the straight road to hell. A man may have his name on the church rolls (either Protestant or Roman Catholic), he may be a church officer, he may be very active in various church enterprises, he may be a priest or a preacher; but, if he has not been born again, if he has not obeyed the gospel, if he has not accepted Christ Jesus as his personal Saviour and Lord in such a real way that Christ is transforming him into His own image, that man is still unsaved and is on the road to perdition and will spend eternity there, unless he repents and accepts Jesus Christ with a living faith. Oh, you men and women who are building your hopes of Heaven on the fact that you are members of the Roman Cath-

olic church, or members of the Methodist church, or the Episcopal or the Baptist or the Presbyterian church, or the Church of the Open Door, or any other church, if that is all you have to build upon, you are in a path that ends in hell, and you may not be very far from your destination.

VII. PUTTING OFF YOUR ACCEPTANCE OF JESUS CHRIST

Just one more path that leads to perdition, that is, putting off your acceptance of Jesus Christ to some future time. There are many of you who know that the path you are now in leads to perdition and you fully intend to get out of that path some time; but you say, "Not just yet, not to-night." My friend, that path of delay is one of the surest roads to hell and one of the most crowded. More people go to hell by that road than by almost any other. I suppose that more people who have sat in days gone by in this building but who are in perdition to-night have gone by this path of putting off, putting off, putting off a decision, than by any other road. If we were to go into the world of those who have died without Christ, and ask the people who once lived in this city how they got to that dark world where they now exist, I suppose the great majority would say, "I got here by putting off accepting Jesus Christ." That is what many of you are doing to-night. You are saying, "I will accept Christ some time, but not to-night." Listen to what God says, "Boast not thyself of to-morrow; for thou knowest not what a day may bring forth" (Prov. 27:1), and again, "He that being often reproveth hardeneth his neck,

shall SUDDENLY BE DESTROYED, and that without remedy" (Prov. 29:1).

An active Christian young man some years ago was urging a friend to accept Christ. "Oh, no," he said, "I like to go to the theatre, I love to hear Nat Goodwin and some other players. I won't be a Christian yet." The young man urged him to decide for Christ at once, and told his friend that there was great peril in delay. In a few days the man who refused to accept Christ at once was not at his place of business, and the Christian young man called on him. There seemed to be nothing very serious the matter with him. He had injured his leg slightly. And still he put off accepting Christ. In a few days the Christian young man was horrified to learn that his friend was dead. Delay had done its work. Delay had sent another soul to perdition. "Oh," you say, "Dr. Torrey, don't try to frighten us." Listen, I would far rather be frightened into Heaven than laughed into hell.

Let me reason with you, let me talk to you as intelligent men and women: QUIT RIGHT NOW ALL THESE PATHS THAT LEAD TO PERDITION AND GET INTO THE NARROW ROAD THAT LEADS TO ETERNAL LIFE, RIGHT NOW. Take Jesus Christ to-night. He says, and He tells the truth when He says it, "I am the way, the truth, and the life: *no one cometh unto the Father, but by me.*" Jesus Christ is the road and He is the only road to salvation and to sonship and to eternal life. Will you take that road to-night by taking Him?

XI

THERE IS A HELL AND IF YOU DON'T LOOK OUT YOU ARE GOING THERE

“And if thy right eye causeth thee to stumble, pluck it out, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into hell.”—MATTHEW 5:29 R. V.

FOR this address I have five texts. The first is quoted above. The second is Matt. 10:28 R. V., “Be not afraid of them which kill the body, but are not able to kill the soul: but rather fear him who is able to destroy *both soul and body in hell.*” The third is Matt. 23:33 R. V., “Ye serpents, ye offspring of vipers, how shall ye escape the judgment of hell?” The fourth is Matt. 25:41 R. V., “Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels.” The fifth is Matt. 25:46. . . . “And these shall go away into eternal punishment: but the righteous into eternal life.”

A very large proportion of the men and women in America to-day do not really believe that there is a real and awful hell. Indeed a very large proportion of the ministers and members of orthodox churches to-day do not really believe that there is a real and awful hell. I say they do not “*really*

believe" that there is a real and awful hell. Theoretically I presume the vast majority of ministers and members of churches do believe that there is a hell. That is, if you put to them the question, "Do you believe there is a hell to which the wicked are sent after death (or after the return of the Lord Jesus)," they would say "yes." But their belief is not a real belief, a belief that grips them, a belief that shapes their lives and conduct, a belief the meaning of which they realize and that moves them to the action that they would put forth if they really believed it. There is a vast difference between a mere opinion and a real faith. I held the opinion that there was a hell long before I really believed that there was a hell. And I suppose a very large proportion of those who are not professing Christians hold the opinion that there is a hell of some kind in the next world, though perhaps not an everlasting hell; but their opinion is not a real faith. It has very little if any effect upon their conduct. This widespread loss of belief in a future hell of long and awful sorrow, pain, anguish, remorse, and despair, is responsible for very much of the terrible evils that are sweeping over our land at the present time. The loss of belief in such a future hell is responsible for the appalling increase of suicide. If men and women believed that every man or woman who committed suicide (unless they were insane and therefore irresponsible) was going to an awful hell, an age-long if not everlasting, sorrow, pain, agony, anguish and despair, suicide would cease, instead of increasing at the appalling rate it has increased the last year. However great their sorrow in the present

life they would not jump from a *lifelong* frying pan into an “*everlasting* fire.” Loss of real belief in an awful and long, long hell is responsible for all these infatuated men and women killing the woman or man they love who does not reciprocate that love, and then killing themselves. If these men and women really believed that such an act meant an eternity in hell, not one of them would do it. The loss of belief in an awful, eternal hell is responsible for every hold-up, burglary, murder, and all this frightful crime wave that is sweeping over this land from New York to Los Angeles. If these men and women who are unhesitatingly staining their hands with blood to get money by open or covert murder realized that their action meant an eternity in hell, the crime wave would subside into a great calm of righteousness in a day. A re-establishment of real faith in such a hell as the Bible and Jesus Christ plainly teach would do more to lift our land out of the awful chaos of crime and terror into which it has fallen than all the increase and improvement of police forces that can be devised, and all the enactment of more severe and better executed laws that can be imagined. The loss of man’s faith in hell is responsible for the sickening and appalling increase of divorce, of legalized adultery, and the ruin to homes and children that comes through it. If men and women who seek release from their wives and husbands because they tire of them or because of incompatibility of temperament, or because they have wickedly permitted their affections to be carried captive by someone else other than their lawful wife or husband, if these men and women realized that their

violation of the law of God and the demands of decency meant an eternity in hell this intolerable evil would cease at once. *One of the greatest needs of our day is a restoration of real faith in the teaching of Jesus Christ concerning hell.* If we could get men, women and children generally to believe what Jesus Christ plainly teaches about hell, there would be a general cessation of crime, vice, divorce, suicide, and a general turning of men, women and children to Jesus Christ as their Saviour and Lord and example. I have no expectation of getting men, women and children *generally* to really believe in hell, but I do expect to get many of you here tonight to really believe in hell, and so to get you to quit your crimes if you are criminals, as some of you very likely are, and to get some of you who are living double lives, and are untrue to wife or husband, to quit your vile and damning sin, and to get some of you who are contemplating divorce to give up the thought of that which is pretty sure to land you in an everlasting hell if you do it, and to get every one of you who may be contemplating suicide to give up this silly, cowardly, and desperate act you are planning, an act that will take you to an everlasting hell by lightning express, and I expect to lead many of you to accept Jesus Christ as your personal Saviour, and to surrender to Him as your Lord and Master, and to confess Him as such publicly before the world, which in the last analysis is the only course of action that will save you from spending eternity in the "everlasting fire" never intended for you, but "prepared for the Devil and his angels," but to which all those who prefer to cast in their lot

with the devil rather than to accept Jesus Christ, will certainly go.

I. IT IS CERTAIN THAT THERE IS A HELL

The First thought I wish to impress indelibly upon your minds, to impress so indelibly and vividly upon your minds that it will determine your whole future conduct, is that there is a hell, that there is not only a hell of suffering and torment of conscience in the life that now is, as the consequence of sin, but that there is an awful hell hereafter, in the life which is to come, which is the only sense in which Jesus Christ ever speaks of "hell." We talk of "hell on earth," but that is only an expressive figure of speech, but the real hell, the "hell" the Bible speaks of, is after the present life is ended. It is absolutely certain that there is a hell hereafter. Why do I say so?

i. First of all, *It is certain that there is a hell beyond the grave waiting vast multitudes now living unless they repent, because Jesus Christ says so. He says so in the plainest and most unmistakable language in every one of my texts. I have purposely taken every one of my texts not from the Bible in general but from the words of Jesus Christ Himself. It was easy to do this because Jesus Christ has more to say about hell than any other person whose words are recorded in the New Testament. Jesus Christ had more to say about hell than Peter or Paul or James or John or Jude, or all of them put together. There are two Greek words that are translated hell in our Authorized Version. One of them does not properly mean "hell" at all, but "Hades," the abode*

of departed spirits, the abode of all departed spirits both good and bad up to the time of the ascension of Jesus Christ, at which time the spirits of the righteous dead were taken out of their part of Hades, "Paradise," up into a heavenly "Paradise," but the wicked were left in their part of Hades, "Tartarus," where they will remain until the judgment of the Great White Throne at the end of the millennium, when they will be "cast into the Lake of Fire," the real "hell." There is a third Greek word, used once in the New Testament, which is translated "hell" in both Authorized and Revised Versions (II Pet. 2:4), but which strictly speaking does not mean hell at all, but Tartarus, i. e., that part of Hades where the wicked dead, and some of the fallen angels, now are, "reserved unto judgment," after which they, too, will be cast into "the Lake of Fire" "prepared for the devil and his angels," the proper hell. Now the Greek word properly translated "hell" is found twelve times in the New Testament and in eleven out of those twelve instances it is used by Jesus Christ Himself, and in only one instance is it used by anyone else, James. Of course hell is spoken of in numerous other passages where the word is not used; but most of these passages also are utterances of Jesus Christ. So to preach hell is to be Christlike in your preaching. In face of these facts, how utterly silly to say, as so many do say in these days, that they are too kind-hearted and too full of love of their fellow-man to believe in or preach hell. Who was the kindest-hearted man that ever walked this earth? Who was the most full of love of any man who ever walked

this earth? Beyond a question Jesus Christ, and He is the very One who preached hell more than any other New Testament writer or speaker. What about these men who say it is cruel to preach hell and try to impeach the kind-heartedness of John Calvin and Jonathan Edwards, because these great thinkers, both of them among the greatest thinkers the world has ever known, have so faithfully presented the truth about hell? Whom are you really impeaching? You are impeaching Jesus Christ. But Jesus Christ's love of men was of the genuine sort: and He proved His love in a more real and practical way than by lulling men to sleep with false hopes, or by playing to the galleries and winning the plaudits of empty-headed men by telling them how kindhearted and liberal they are, and telling them how good they are, and how they are not sinners, but that there is a spark of divinity in them all, and that they are in no danger of going to hell, and that there isn't any hell anyway, and that they can get drunk, and commit adultery, and divorce their wives, and oppress the poor, and live luxuriously, and take life easy while others starve, and reject the Son of God, and yet somehow come out all right in the long run anyhow. Men and women, what do you listen to these ministers of the devil masquerading as ministers of righteousness for anyhow? In your heart of hearts you know that they are lying to you and lulling you to sleep by false hopes that will land you in an eternal hell. No, Jesus Christ showed His love, real love, genuine love, not camouflaged selfishness, by telling us the truth about hell, and then by leaving Heaven with all its glory and com-

ing down to earth with all its shame and dying the awful death of Calvary, where He bore the awful weight of our sins, to save us from going to the hell of which He had told us. LISTEN TO JESUS CHRIST. You will if you are not a poor, blinded fool. The preacher who declares that there is no hell hereafter, or no very awful and long-enduring hell, is the most useful servant the devil has in this present dispensation. He is the devil's best servitor. Of course Colonel Ingersoll declared often and with great eloquence that there was no hell. But no really intelligent and fair-minded man or woman ever took Bob Ingersoll seriously. They know he was talking for so many hundred dollars a night, and that his private morals and private conversation were not of a character to give force to his words in public. But men do take ministers seriously. Many excellent men and women think anything their minister says must be so. And often the personal morals and private conversation of this class of preachers is so exemplary as to commend their doctrine, and so they beguile many and mislead many and encourage many to continue in sin and go to hell. Therefore I say again, don't listen to them, listen to Jesus Christ and then you are safe. What does Jesus Christ say?

(1.) Listen to my first text, Matt. 5:29: "And if thy right eye causeth thee to stumble, pluck it out and cast it from thee; for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into hell." These are the words of Jesus Christ and they are from the Sermon on the Mount, and I have given you the Revised Version. I have taken these words from the Sermon on the

Mount for two reasons. First, because they exactly suit my purpose and state in a plain and unmistakable way the important truth I am trying to make you see and feel. I have taken them from the Sermon on the Mount for a second reason, and that is, because pretty much everybody says they believe that part of the Bible even though they do not believe the rest of the Bible, and these words are taken from that part of the Bible which pretty much everyone professes to believe. I have also taken them from the Revised Version for two reasons. In the first place, I took them from the Revised Version because the Revised Version is a more exact rendering of the original than the Authorized. And I have taken them from the Revised Version in the second place, because there are many people, including some alleged "scholarly preachers," who say that "the Revised Version has done away with hell." That shows how little they know about the Revised Version; there is still plenty of hell left in our texts. It is true the Revised Version does translate one word "Hades" that the Authorized Version translates "hell," and it is abundantly warranted in doing so; but where the Lord Jesus really spoke about hell we find it in the Revised Version just as strongly as in the Authorized Version. Now *these words of our Lord Jesus Christ clearly teach that there is a hell into which men are cast after death, and that that hell is so awful that you would better suffer any conceivable, lifelong, earthly loss than to go there.* Now if there is no hell after death, or, if the hell after death is not a place of inconceivable agony, then the Lord Jesus was either a colossal fool or a

shameless liar. If there is no immeasurably awful hell after death, then either Jesus Christ thought that there was and, therefore, so taught, when there was not, in which case He was a colossal fool, or else He knew that there was not but taught that there was to scare men into doing what He wanted them to do, in which case He was a shameless liar and stupendous fraud. You cannot deny a hell after death of immeasurable agony and horror without making Jesus Christ out to have been a colossal fool or a shameless liar and stupendous fraud. But Jesus Christ was not a colossal fool, He was not a shameless liar, and He was not a stupendous fraud. He was a teacher sent from God who spoke the very words of God, He was the only begotten Son of God, He was God manifest in the flesh. That was His claim and God Almighty set the stamp of His endorsement upon that claim by raising Him from the dead. The resurrection of our Lord Jesus Christ from the dead is, as I have shown time and time again from this platform, the best proven fact of history, and that indisputable fact proves Jesus Christ to have been a teacher sent from God who spoke the very words of God, and therefore we must believe whatever He says, and He says that there is a hell after death, a place of conscious torment, and its loss and agony are so inconceivably terrible that you would better suffer any lifelong loss here on earth than go there: and as Jesus Christ says so that settles it.

We know nothing about the future, but what Jesus Christ tells us, tells us either directly Himself or through His inspired apostles. The wisest man's

speculations, the greatest philosopher's speculations, about the future are absolutely worthless. You may say "I don't believe what the Bible says, I think so and so." But your "*think so*" is not worth the breath you waste in telling it. Your opinion about either Heaven or hell or about the coming of Christ, or about anything else that lies in the future is worth no more than the opinion some man has about the interior of Africa, who has never been in the interior of Africa, nor heard directly or indirectly from someone else who had been in the interior of Africa. Your opinion is utterly foolish and futile guessing. The man we want to hear is the man who has been there, the man who knows. Jesus knows. Listen to Him.

(2). Turn to another utterance of Jesus Christ on this subject, Matt. 10:28 R. V.: "Be not afraid of them which kill the body, but are not able to kill the soul: but rather fear him who is able to destroy *both soul and body in hell.*" Here Jesus tells us that *hell is a place to which "both soul and body" go.* The body does not go to Hades, the soul goes there, it may have some temporary body there, but this body that we now inhabit lies in the ground and is disintegrated, but at the end of the thousand years Jesus will raise the bodies of the wicked dead, the righteous dead having already been raised at His coming, but at the end of the thousand years the wicked dead shall hear His voice and come forth and their bodies will be raised and soul and body will both be cast together into hell to spend eternity there and suffer (Rev. 20:11-15). It is evident from this verse that according to the teaching of

Jesus Christ, *hell is a place of physical torment as well as of mental anguish, of remorse and shame.* The physical agonies of hell are not the worst agonies of hell, but they constitute a very important part of its misery.

Even in this present life sin has physical penalties. My! but what awful physical suffering I have seen men undergo as a direct consequence of their wrongdoing. It will be so in a greatly enhanced degree in hell.

(3.) Listen to a third statement of Jesus Christ, Matt. 25:41 R. V., "Depart from me, ye cursed, *into the eternal fire* which is prepared for the devil and his angels"; and to a fourth, Matt. 25:46 R. V., "And these *shall go away into eternal punishment*: but the righteous into eternal life." Here the word "hell" is not found, but the fact of hell is set forth in vivid and appalling language, and it is Jesus Christ who is speaking. We see something of the awfulness of the suffering of hell, and we see the everlasting duration of hell. The question arises, Does the word "eternal" used in both verses forty-one and forty-six mean *never ending*? To this would say that the word, according to its etymology, might mean simply *age-lasting*, but according to its unvarying usage in the New Testament it does mean *everlasting*. That I have shown in my pamphlet "The Real Truth About an Everlasting Hell." But, furthermore, the word "eternal" is used twice in the forty-sixth verse. In the first instance it is coupled with the word "*punishment*," and in the second instance it is coupled with the word "*life*." Now what it means in one case it must mean in the

other, because certainly our Lord Jesus Christ was no mere trickster in His use of words, and therefore He would not use the very same word in one sense in one part of a verse, and in an entirely different sense in another part of the verse where it is put in contrast with it: so what the word "eternal" means in connection with "*punishment*" it must also mean in connection with "*life*," and what it means in connection with "*life*" it must also mean in connection with "*punishment*." Now every one knows that the life that is the reward of the righteous is *endless*, therefore according to the teaching of Jesus Christ the punishment of the lost must also be *endless*. Never accept any interpretation of any passage that inevitably involves your making Jesus Christ out to have been a contemptible trickster in His teaching.

Some one may ask, Does the "fire" here mean literal fire? We will not stop to argue that to-night. If you take it as a figure, remember that figures always stand for facts, and that as Jesus was no liar, the figures He uses never overstate the facts. How terrific, how appalling must be the facts that warrant Jesus' using such a figure as this.

IT IS CERTAIN THAT THERE IS AN EVERLASTING HELL BECAUSE JESUS SAYS SO. *We have exactly the same reason for believing in a future hell for the wicked as we have for believing in a future life of blessedness for the righteous, God's word uttered by God's own Son.* There is no other conclusive proof for either Heaven or hell. Give up belief in hell and, if you are logical, you must give up belief in Heaven or any future after death. Give up your belief in

hell, such a hell as Jesus taught, and logically nothing remains but annihilation for everybody.

But if you are really logical you will not give up one or the other. For Jesus Christ taught both, and the known facts about His resurrection from the dead and many other things also, compel us, if we are really logical, to accept Jesus Christ as a teacher sent from God, absolutely reliable and inerrant, who spoke the very words of God. It is certain, then, that there is a hell after death, that its agonies are so appalling that we would better suffer any loss or pain than go there, that body and soul both share in its suffering, and that its agonies are so awful as to warrant the figure of "everlasting fire" (if it be a figure) in speaking of them, and that its suffering never ends.

2. If there were time or necessity I could show you that *if there is any future life at all, it is certain that there is an awful and eternal hell because every fact of experimental psychology, every dictate of unprejudiced reason, every known fact of God's present dealing with man, points that way, and the only thing against such belief is an appeal to prejudice and mere baseless sentiment, or an irrational dwelling upon, and drawing unwarranted inferences from some statements in Scripture, which inferences flatly contradict other plain statements of the same Bible.* There is nothing more certain about the future than that there is beyond the grave an awful and eternal hell for many.

II. IF YOU DON'T LOOK OUT YOU WILL GO THERE

Now a few words about the second part of our

subject. The first part of our subject as announced was THERE IS A HELL. That we have seen is certain. The second part was, IF YOU DON'T LOOK OUT YOU WILL GO THERE. Nobody will escape hell without a conscious effort, without deliberate action, without doing one specific thing. We all deserve to go to hell; for we have all sinned, and God is an infinitely holy God. There is not a man or woman here to-night, young or old, who has not sinned: "For all have sinned and come short of the glory of God" (Rom. 3:23 R. V.). "If we say we have no sin, we deceive ourselves, and the truth is not in us. . . . If we say we have not sinned, we make God a liar, and his word is not in us" (I John 1:8-10 R. V.). There is not a man or woman here to-night who has not sinned outrageously, there is not a man or woman here to-night who has not broken God's first and greatest commandment and thereby committed the greatest sin a man or woman can commit. What is God's first and great commandment? Listen to the words of Jesus again, Matt. 22:37, 38, "And he (Jesus) said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment." This is God's first and great commandment, to love God with all your heart, with all your soul, with all your mind, to put God first in everything, God first in business, God first in politics, God first in home life, God first in social life, God first in amusements, God first in study, God first in everything. Not one of us has ever done it our whole life through; therefore everyone of us has broken this first and greatest of God's

commandments and therefore everyone of us has committed the greatest sin a man or woman can possibly commit, and we all deserve to go to hell; and we will go to hell unless we look out, unless we make some definite effort and take some definite step to keep from going there. No one ever drifted to Heaven. Anyone who merely drifts, drifts to hell. Many of you here to-night are merely drifting. I once saw a little card. On one side of the card this question was printed, "What must I do to be saved?" and then God's own answer to the question was given as found in Acts 16:31, "Believe on the Lord Jesus and thou shalt be saved." At the bottom of the card it said "Turn over." And turning it over I found this question, "What must I do to be lost?" and it gave the answer in one word, "Nothing." One does not need to do anything to be lost. We are lost already unless we do something definite. If you are on the Niagara river, even way up above the Falls and the Rapids, if you just drift you are bound to go over the Falls. You do not need in order to go over the Falls to take up the oars and pull with the stream. The way to keep from going over the Falls is to pull upstream, and you must begin pulling before you get into the rapids. Well we are in the current of sin, and the current is moving toward hell, at first slowly, but soon faster, and at last with a rush that cannot be resisted. Consent to drift and you are sure to wind up in hell. If you don't look out you will go there.

In what way must we look out in order not to go there? What must we do to keep us from going

to hell? There is only one thing we can do that will keep us from going to hell. Anyone who does that one thing will escape hell and go to Heaven, but on the other hand anyone good or bad, vicious or moral, liberal and generous or outrageously miserly, lovely and amiable or mean and disgusting, anyone who does not do it will go to hell. What is that one thing? The answer is found repeatedly in the Word of God: Accept Jesus Christ as your Saviour. Read John 3:18, "*He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed on the name of the only begotten son of God.*" Listen to John 1:12, "*As many as received him, to them gave he the right to become children of God, even to them that believe on his name.*" Listen to John 3:36, "*He that believeth on the Son hath eternal life, but he that believeth not the Son shall not see life, but the wrath of God abideth on him.*" We have all sinned as we have seen, and therefore are hellward bound. But Jesus Christ died for our sins, "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all" (Is. 53:6). He made perfect atonement for our sins, and then He arose from the dead and lives to-day, and has "all power in heaven and on earth," and therefore has power to give us victory over sin every day. Accept Him as your atoning Saviour, who settled every one of your sins by dying for them on the cross, and trust God to forgive you because the Lord Jesus died in your place, and the moment you do it your sins are all forgiven. "Be it known unto you therefore,

brethren, that through this man is proclaimed unto you remission of sins; and *by Him every one that believeth is justified from all things*" (Acts 13:39). Trust Him also as your Risen Saviour to keep you from the power of sin, and He will. Do that and you will be saved, do not do it and you will spend eternity in hell. Really doing it involves surrendering your life, and your thoughts, and your will, and your conduct to His control. It involves also the open confession of Him before the world. Real faith always leads to open confession. As Paul puts it, "If thou shalt *confess with thy mouth Jesus as Lord*, and shalt believe in thy heart that God raised him from the dead, *thou shalt be saved*: for *with the heart man believeth* unto righteousness, and *with the mouth confession is made* unto salvation" (Rom. 10:9, 10). What are you going to do? Are you going to choose Heaven or hell? Will you accept Christ to-night, and make sure of Heaven? or will you reject Christ and make sure of hell?

XII

THERE IS A HEAVEN AND WHOSOEVER WISHES TO CAN SPEND ETERNITY THERE

“In my father’s house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also. And whither I go, ye know the way. Thomas saith unto him, Lord we know not whither thou goest; how know we the way? Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father, but by me.”—JOHN 14: 2-6.

AS in the previous address, I am here using five texts. My second text is Jno. 17: 24: “Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory; which thou hast given me: for thou lovedst me before the foundation of the world.”

My third text is Heb. 8: 1: “Now in the things which we are saying the chief point is this: We have such an high priest, who sat down on the right hand of the throne of the Majesty in the heavens.”

My fourth text is II Cor. 5: 1: “For we know that if the earthly house of our tabernacle be dis-

solved, we have a building from God, a house not made with hands, eternal, in the heavens."

My fifth text is I Pet. 1:3-5: "Blessed be the God and father of our Lord Jesus Christ, who according to his great mercy begot us again into a living hope by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in Heaven for you, who by the power of God are guarded through faith unto a salvation ready to be revealed in the last time."

My subject in the previous address was: *There is a hell and if you don't look out you are going there.* We saw that it was absolutely certain that there was a hell after death, that its agonies were so appalling that we would better suffer any loss or pain than go there, that body and soul both shared in its suffering, and that its agonies are so awful as to warrant the figure of "everlasting fire" (if it be a figure) in speaking of them, and that its suffering never ends. And we saw that it was certain that we would go there unless we did one specific thing, accept Jesus Christ as our personal Saviour, and, that that involved the surrender of ourselves to Him as our Lord and Master, and the open confession of Him before the world. To-night we turn from this very dark and forbidding subject to a very bright and alluring subject, namely, *There is a Heaven and whosoever wishes to can spend eternity there.* Last Sunday night I confined my texts to statements of Jesus Christ, because men very naturally are so unwilling to believe in hell, and because with very many the words of Jesus Christ have more

weight than the words of Paul or John or other New Testament writers. Indeed, with any really intelligent and fair-minded and genuinely logical man, who faces the facts in the case, the words of Jesus Christ must be absolutely conclusive and decisive. When Jesus Christ says anything, that settles it for any man who is not really a fool. I know that there are those who pose as great scholars, who do not accept the statements of Jesus Christ as final, but that only shows how a man can be a great scholar and at the same time be a great fool. We all know that the history of human thinking abounds in instances where great scholars have been proven to be great fools. In fact through the whole history of human scholarship the "*assured* results" of the scholarship of one generation have continually proven to be the exploded nonsense of the next generation. Every generation of scholars admits that about the scholarship of preceding generations, but each generation cherishes the hope that it will not prove true of their generation. They fancy that they at last have attained "the final science," and the "Absolute Philosophy." Well, that is what our dear departed ancestors thought about the science and philosophy of their day, but it did not turn out that way. And, our descendants will be making merry over our scientific and philosophical follies, just as we are now making merry over those of the scholars who have passed on. But amid the wreck of human scientific theories and human philosophies, the words of Jesus Christ stand unmoved and unassailable. And every man who is really wise believes His words absolutely, and the man who does not may

fancy that he is a *Philosopher*, but he would better spell the first syllable with two o's rather than one i.

To-night I start with two foundation texts that are from the words of Jesus Christ, but also use texts from others who were unquestionably inspired of God, texts that illuminate and emphasize the words of Christ.

I. THE ABSOLUTE CERTAINTY THAT THERE IS A HEAVEN

The first thought I wish to drive home and so rivet in your minds that you will never question it again is, that *It is absolutely certain that there is a Heaven to which certain persons are going.* I am as certain that there is such a place as Heaven as I am that there is such a place as Los Angeles. Why is it absolutely certain that there is such a place as Heaven?

1. First of all, *It is absolutely certain that there is such a place as Heaven because Jesus Christ says so.* He says so in the first of our texts. He says, "I go to prepare *a place* for you." He does not say, I go to prepare a state or condition for you, He says, "I go to *prepare a place* for you," and when our Lord Jesus says "place," He means *place*. All this modern swash about Heaven being a condition, or a state of mind, has no warrant in the words of Jesus Christ nor in anything else in the Bible. Of course it would be better to be in a heavenly moral condition and a heavenly state of mind in a decidedly unheavenly place, than to be in a hellish moral condition and hellish state of mind in a heav-

enly place, but it is better yet to be in a heavenly moral condition and heavenly state of mind *in a heavenly place*, and that is what is ahead of us if we meet the conditions that I shall state later. Yes, Heaven is a place. We are not going to be disembodied spirits in our eternal condition any more than Jesus Christ to-day is a disembodied spirit. *His spirit*, His real, essential personality, was disembodied for three days and three nights. He left His body on the cross, and went down into Hades, but after three days His body was raised, which we have seen again and again from this platform is the best proven fact of history, and His spirit returned to that body, and took that resurrected, transformed, and glorified body up to Heaven with Him, and Stephen saw Him in His body *after His ascension* (Acts 7:55, 56 R. V.), and Saul of Tarsus saw Him after His ascension, and He is in a bodily form to-night, in a place, Heaven. We, too, shall have bodies and be in a place, and that place is Heaven. You may like this disembodied spirit stuff, I do not. As I read Sir Oliver Lodge's "Raymond," and the descriptions given by the alleged spirit of his son, through various spiritualistic fakirs, of the life he was living since his death, I thought to myself, I cannot see what comfort Sir Oliver Lodge gets out of that. If that is the Heaven of Spiritualism I would about as soon that my son should be in hell, and much rather that he would be annihilated and utterly cease to be. But that is not the Heaven Jesus Christ teaches, nor is it the Heaven of actual fact. Heaven is a place, and no one who goes there will have any desire to come down and hover around

darkened and uncanny rooms, and get in contact with his friends through some low-living medium, who is usually a drunkard or a dope fiend, and many of whom are notoriously immoral, and all of whom are of a low type of mentality.

Jesus Christ emphasizes the fact that Heaven is a place by the first statement of the same verse when He says, "*In my father's house are many mansions,*" that is many "*Abiding places*" as distinguished from the transitory character of our earthly homes. I had a home in Montrose, Pennsylvania. It was as beautiful and comfortable a home as I desired in this world. My wife was tired of wandering about Europe, Asia, Africa, Australia, and America, and wanted to settle down, and I bought this home; and we thought it would be our home for the rest of our earthly lives. She said, Let us call it "Alabama," which means "Here we rest." And we called it "Alabama," and we rested, or she did. How long? Less than four years, and here we are away out in California, and in a few months from now we will be in Asia again. But in the next world we have a "*Continuing City*" (as God calls it in Heb. 13:14); the Revised Version translation is "*an abiding city.*" The Greek word translated "abiding" is the participle of the verb from which the noun translated "Mansions" in John 14:2 is derived. *Heaven is a place, and a permanent place.* Yes, Heaven is a place.

Furthermore, Jesus says, "*I go to prepare a place.*" Evidently He was going from a place where He then was, Jerusalem, on this earth, to another place where He was not then but was soon to be.

What was that place? Verse twenty-eight of the same chapter answers the question, "Ye heard how I said to you, I go away, and I come unto you. If ye loved me, ye would have rejoiced, because *I go unto* the father." Here Jesus says, "I am going away from where I now am and where you are. I am going away from you to *My Father*," that is God. Well, WHERE IS GOD? Turn to the Lord's Prayer as found in the Sermon on the Mount, and Jesus will tell you just where God is. That prayer which our Lord taught us begins with the words "Our Father *Who art in Heaven*" (Matt. 6:9 R. V.). That is where God is, "*in Heaven*." Of course God is everywhere in His spirit, but that is only one side of the truth. God has a local habitation and that habitation is Heaven. That is where God is, and that is where our Lord Jesus Christ now is, at His right hand. That is where Stephen saw Him (Acts 7:55, 56). That is where we are going some day. Somebody heard that I was going to China next summer, and they asked me if I would not take them along as private secretary. Let me tell you, I am going before a great while to a much more interesting place than China. I am going to Heaven, and any of you can go along if you wish to. I will tell you how before I get through to-night.

There are other places in the Sermon on the Mount in which our Lord Jesus tells us that Heaven is a place, and that God the Father is there. He tells us so, for example, in Matt. 7:11, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father *which is in Heaven*, give good things to them that ask Him?"

And in Matt. 7:21, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my father *which is in Heaven.*"

Our Lord Jesus tells us in another of our texts that Heaven is a place, and a glorious place, and that all those who will believe on Him are going there. Listen again to John 17:24, "Father, I will that they also, whom thou hast given me, *be with me where I am*; that they may behold my glory which thou hast given me." If there is anything that Jesus teaches over and over again, and that is therefore absolutely certain, because there is no possibility of doubting what Jesus taught about it, it is, that there is a Heaven, and that Heaven is a place, and that God is there in a sense that He is nowhere else, and that Jesus is now there, and that all who really believe in Him are to be there some day.

2. In the second place, *It is certain that there is a Heaven, not only because our Lord Jesus says so, but also because those who have been unmistakably proven to have been inspired of God say so.*

Paul says so in II Cor. 5:1 R. V., "For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, *eternal, in the heavens.*" The "house of God" of which Paul here speaks, refers, as the context plainly shows, to our glorified resurrection body, the body made in the likeness of our Lord's own glorified body (Phil. 3:21 R. V.). And Paul here tells us that that body is not only "eternal" but "*eternal, in the heavens.*" That body will

exist elsewhere eternally, and where that body will exist eternally is "*in the heavens.*"

Peter also tells us that there is a Heaven, and that it is a place, in I Pet. 1:3-5: "Blessed be the God and father of our Lord Jesus Christ, who according to his great mercy begat us again into a living hope by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible, and undefiled, and that fadeth not away, reserved *in Heaven* for you, who by the power of God are guarded through faith unto a salvation ready to be revealed in the last time." Here Peter tells us that Heaven is a place, and that in that place there is an "inheritance incorruptible, and undefiled, and that fadeth not away," securely kept there for all those who are themselves kept by the power of God through faith unto that glorious "salvation ready to be revealed in the last time." People are wondering in these days of bank looting, and high-power explosives, and Bolshevik uprisings, where they can store their possessions with absolute safety. Well, there is no place on this earth where you can store them with absolute safety. Even if they do not succeed in blowing up your safe or safety deposit vault, you may die any day, and then you cannot get at your possessions, and some one else will get them, probably the lawyers. But if they are "*reserved in Heaven,*" they are absolutely safe. People sometimes want to know if you have your money in a "Federal Reserve Bank." Better have it in the *Heavenly Reserve* bank. If it is there not only can "neither moth nor rust corrupt nor thieves break through and steal," but furthermore there is no power either in earth or hell to rob

you of it. It is absolutely eternally safe. And what a glorious inheritance it is, "incorruptible, and undefiled, and that fadeth not away." It is more specifically described in Rom. 8:17, "Heirs of God, and joint-heirs with Christ," that is, heirs of all that God has and all that God is. Better give up anything and everything on earth and get Heaven, than to get everything that you can get on earth, great wealth, beautiful homes, high-power sedan automobiles, diamonds and other gems, operas, theatres, balls, and all the rest, and lose Heaven. Do you know how I feel when I ride by the palatial homes of some of our very rich and utterly godless millionaires, and sometimes enter them? I do not have a feeling of envy at all, I feel a great pity; so rich to-day, and utter paupers to-morrow, paupers for all eternity.

The author of the Epistle to the Hebrews also teaches that there is a Heaven, and that it is a place. It makes no difference whether Paul is the author of this Epistle to the Hebrews or someone else, the book in either case is inspired of God. In either case it bears the marks of its inspiration on every page. It differs radically from all the other literature, outside the Bible, of that time or any other time. It has the unmistakable inspired flavour. Listen to what God says in Heb. 8:1, "Now in the things which we are saying, the chief point is this: We have such an high priest (that is, of course, Jesus Christ) who sat down on the right hand of the throne of the Majesty *in the heavens*." God here teaches us that there is a Heaven (or Heavens), that it is a place, that His Own throne is there,

and that Jesus is there. Elsewhere in this same book He tells us that we are going there, too, if we are Christ's. He tells us that Christ has entered Heaven as "a forerunner" (Chapter 6:20), that is He has gone there before us and we are to follow after.

It is absolutely certain then that there is a Heaven because Jesus Christ says so, and because men who beyond an honest doubt were inspired of God, men through whom God Himself spoke, say so. That settles it. As I stated last night, we know absolutely nothing about the eternal future but what God has been pleased to tell us through His Son Jesus Christ and through His inspired servants, the writers of the New Testament. That is absolutely sure, all else is mere guesswork and baseless speculation. What the philosophers or the speculative theologians or the scientists guess about Heaven or hell is of no more value than what an inmate of an imbecile asylum guesses about them. Here the philosophers and scientists are entirely out of their sphere. A story is told of a distinguished man of science who had to cross a ferry in a rowboat. As the man at the oars pulled him across, the scientist said to him, "Do you know Astronomy?" "No," replied the rugged oarsman, "I do not." "Well, then," said the man of science, "a quarter of your life is gone." "Do you know anything about geology?" "No." "Then one-half of your life is gone." "Do you know anything about biology?" "No." "Then three-quarters of your life are gone." Just then the boat struck a snag and upset. As they plunged into the water the oarsman cried, "Do you know how to swim?" "No." "Well then your

whole life is gone," and the ferryman struck out for shore, but the great scientist drowned. He was out of his element. And when mere scientists and philosophers begin speculating about the eternal future, they are out of their element, and they flounder around and drown, unless they will let some one who knows his Bible pull them ashore. What the scientist or philosopher speculates about Heaven or argues about Heaven is pure and simple guessing, and absolutely worthless: what God says through His Son, and through the inspired writers of the Bible, is absolutely sure. It is absolutely sure then that there is a Heaven, and that Heaven is a place, and that it is a wonderful place, and that God is there, and Christ is there, and many of us are going there, and we can all go there if we so desire.

II. WHAT KIND OF A PLACE IS HEAVEN?

Now what sort of a place is Heaven? Some think that we know nothing about that, that it is all guesswork, and they quote I Cor. 2:9 to prove it, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." But they stop too soon. They should quote the next verse, "*But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea the deep things of God.*" We know nothing about Heaven but what God has revealed, but God has been pleased to reveal a great deal about Heaven. I think very few Christians realize how much God has told us in the Bible about Heaven. I think even very few Bible scholars realize how much God has told us about

Heaven. I have studied this subject more or less for many years, but when I took it up again last Monday night, I confess that I was surprised to find so much about Heaven in the Bible. What God, Who made Heaven and Who lives there, has told us about Heaven in the Bible, what God has revealed to us about Heaven through His Son in the Bible, is not only very interesting but immensely cheering, and calculated to awaken in every wise and sensible heart an intense desire to go there. But we have not time to go into that at length to-night. Just this hasty summary without any attempt to cite the passages or to expound at length:

1. *Heaven is a place of matchless, and to our present minds, inconceivable, external, material, visible beauty.* I love beauty and it has been my good fortune to see a very large share of the most renowned beauty spots of Europe, Asia, Australasia, and America. I have sat for hours just drinking in the beauty of some of these places. But nothing I have ever seen in Japan or China or India or Australia or New Zealand or in the Yosemite or the Grand Canyon of the Colorado, or in the Alps, or in the Rockies, or on Loch Lomond, or at Ben Nevis, or anywhere else, can be compared for one moment to the beauty and majesty and sublimity and glory of that land beyond the shadows—the peerless City of God.

2. *Heaven is a land of indescribable harmony, and melody, and music.* They have a choir of one hundred million voices there, (Rev. 5:11), and every voice sweeter and richer than Caruso's, and

no orchestra of earth can match those "harpers harping with their harps."

3. *Heaven is a place of countless wealth.* Every inhabitant is a multi-millionaire, "heirs of God, and joint-heirs with Jesus Christ" (Rom. 8:17).

4. *Heaven is a place unmarred by Sin, where God's will is perfectly done by all, and where "nothing that defileth" mind or affections or will shall ever enter.*

5. *Heaven is a place where there is no trace of sickness or twinge of pain, and where Death never enters, and where no tear is ever shed.*

6. *Heaven is a place of highest, holiest and most ennobling companionships.*

7. *Heaven is the place where God is, and where His son, Jesus Christ, is, and where we shall be with Christ and with God the Father, and we "shall see his face" (Rev. 22:4).* Oh! to see the face of God! Moses wanted to see the face of God, but was told that no man could see His face and live (Ex. 33:20). But with the strength of our resurrection bodies and perfectly redeemed spirits we can gaze and gaze and gaze upon that wondrous face of God, and live. I wonder, if when God took Moses up into Mount Nebo, to die, He did not let Moses have his prayer at last and see His face and then die, die a death of immeasurable ecstasy. But in that world we shall see His face, and live! and be satisfied! Oh! how profoundly significant are the words of the Psalmist in Ps. 17:15, as rendered in the Revised Version, "I shall be satisfied, when I awake, *with beholding thy form.*"

III. ANYONE WHO WISHES TO, CAN SPEND
ETERNITY IN HEAVEN

Now just a few words on the last part of our subject: ANYONE WHO WISHES TO, CAN SPEND ETERNITY IN HEAVEN. Why do I say that? Because our Lord Jesus says so. He says so in our first text. He says, "Whither I go, ye know the way." And then Thomas said unto Him, "Lord, we know not whither thou goest; how know we the way?" Then Jesus replied, "*I am the way, and the truth, and the life: no man cometh unto the Father, but by me.*" Here He says that He Himself is the *Way to Heaven*, and anyone who takes Him takes the way to Heaven, and if you really take Him and start to Heaven you are bound to get there. He says also in John 10:9, "I am the door: by me *if any man* enter in he shall be saved." "If any man," mind you, no exceptions. The poorest are as welcome as the richest, the most ignorant are as welcome as the wisest, the vilest sinner is as welcome as the finest saint. "*If any man.*" Come along, friends.

Peter also tells us the same thing in our last text, I Pet. 1:3-5, "Blessed be the God and father of our Lord Jesus Christ, who according to his great mercy begat us again into a living hope by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in Heaven *for you, who by the power of God are guarded through faith* unto salvation ready to be revealed in the last time." That is all, "kept by the power of God through faith." It is not a question of our puny strength, but of His Al-

mighty strength, given to all who just believe on His Son. *Believe in Jesus Christ, that is all.* All God's children are certainly going to spend eternity in the Father's House, and Jno. 1:12 tells us how to become children of God, "*as many as received him, to them gave he the right to become children of God, even to them that believe on his name.*" Just accept Jesus, that is all. Accept Him as your personal Saviour, the One whom God Himself tells us bore all your sins in His own body on the cross, and trust God to forgive all your sins because the Lord Jesus died in your place. Accept Him as your Risen Saviour who now lives in Heaven, and who has "all power in Heaven and on earth," and therefore has power to keep you every day and hour, and just trust Him to do it. Accept Him as your Lord and Master to whom you surrender the entire control of your thoughts and life, and confess Him as your Lord before the world, and you will spend eternity in Heaven. Refuse to do that, or neglect to do that, and you will spend eternity in hell. There is a Heaven, and whosoever wishes to can spend eternity there. Do you wish to? It is up to each one of you to-night to say for yourself whether you will spend eternity in Heaven or eternity in hell. Which do you choose? Oh! unless you are a poor, blinded fool you will choose to spend eternity in Heaven. Then accept the Lord Jesus Christ right now. You may say, "I do not want to do it right now, but I will do it some future time." Take no chances. Hell is too awful to take any chance of going there, and Heaven is too glorious to take any chance of missing it. There is only one thing for

any man or woman who has a least spark of wisdom left and who has not already accepted Jesus Christ, to do, and that is to accept Jesus Christ and confess Him to-night.

XIII

THE DAY OF GOLDEN OPPORTUNITY

“The Holy Ghost saith, to-day.”—HEBREW 3:7.

THE Day of Golden Opportunity is To-day. Golden opportunities, opportunities of priceless worth are open to every one of us to-day. But “to-morrow” has no sure promise for any one of us. “The Holy Ghost saith, To-day,” and Conscience also cries “To-day,” and the voice of Reason and the voice of History and the voice of Experience unite in one loud chorus and shout, “TO-DAY.” Only the voices of lassitude and laziness and folly murmur, “To-morrow.” The Holy Ghost is every calling “To-day.” Men in their folly are forever saying, “To-morrow.”

When the frightful plague of frogs came upon Pharaoh of old and upon his people, Pharaoh in his terror sent for Moses and Aaron and said, “Entreat Jehovah, that he take away the frogs from me, and my people, and I will let the people go, that they may sacrifice unto Jehovah” (Ex. 8:8). Moses replied, “Against what time shall I entreat for thee, and for thy servants, and for thy people, that the frogs be destroyed from thee and thy houses and remain in the river only?” One would naturally suppose Pharaoh would have answered, “At once,”

but Pharaoh, like many another king, played the fool and answered, "To-morrow" (Ex. 8:9, 10). Men show a similar folly and often a greater folly in these days. When urged to forsake sin with its miseries and degradation and perils and turn to Christ with the joy and peace, and ennobling of our character and security that He gives, they answer, "Yes, I think I will." "When?" "Oh, to-morrow." But "the Holy Ghost saith, To-day."

A poor wretch came into my office one day. He had been drinking and drinking had brought misery into his heart and ruin into his life. I asked, "Will you quit drinking and turn to Jesus Christ?" "Oh," he exclaimed, "there is nothing else that I can do, I will." "Will you do it now?" He hung his head, and murmured, "not now, to-morrow." But "the Holy Ghost saith, To-day." To-morrow is the devil's day and the fool's day. To-day is God's day, and the wise man's day.

I wish to give you to-night some conclusive and unanswerable reasons why every man and woman in this auditorium who makes any pretensions to intelligence and common sense should not only accept the Lord Jesus as his Lord and Saviour, but should accept Him here before he leaves this building to-night, if he has not already done it. What I want to get is action, immediate action, intelligent and wise action. And the only action that is intelligent and wise for anyone who has not already accepted Jesus Christ is to accept Him right here to-night. Resolutions to do the right thing and the wise thing at some indefinite time in the future are of no value

whatever. God's time is now. "The Holy Ghost saith, To-day."

I. BECAUSE THE LORD JESUS BRINGS PEACE TO THE TORMENTING CONSCIENCE

I. The first reason why every man and woman in this auditorium who has not already accepted Jesus Christ should not only accept Him but accept Him to-night, is, *Because the Lord Jesus brings peace to the tormenting conscience as soon as He is accepted, and the really wise man will not only desire that peace but desire it just as soon as he can get it.* Wherever there is sin there will be an accusing conscience. And we "all have sinned." If any man has sinned and his conscience does not accuse him and torment him he has sunken very low, very low. There are, of course, different degrees of torment of conscience and different kinds of torment of conscience. With some the pain is sharp and piercing, with some it is dull and grinding, but there is pain, there is unrest, there is no peace in the heart where sin has entered until that sin has been forgiven. But Jesus Christ gives peace to the most agonized conscience. Men and women have come to me in all degrees of misery over the memory of some sin that they have committed and I have pointed them to the Lord Jesus, and everyone who has really gone to Him has found rest. I could not tell how many men and women have come to me who were driven to the very verge of hopeless despair by the accusations of their conscience and were contemplating self-destruction in the hope of thus getting away from their mental agony. But I led

them to Jesus Christ, and now they have rest and the peace of God that passeth all understanding.

A young man came to me one Sunday morning in Chicago in awful agony. He had sinned grievously and was reaping the harvest. He was contemplating all sorts of mad expedients to escape the inevitable consequences of his sin. I pointed him to the Son of God and he accepted Him. Afterwards he brought to me his companion in sin. She was fully determined on a desperate deed that was likely to land her in prison or in the cemetery. I plead with her and pointed her to the real cure, to the Saviour. When she left me she was still undecided as to what she would do. She afterwards decided and decided right. One night a long time afterwards, as I was going down the back stairs of the Moody church to the inquiry room, a young, happy faced woman stopped me and said, "I want to thank you for what you did for me, and for my husband and for my child." I did not recognize her for a moment, and she said, "I am the young woman who came to you," and she explained the circumstances. It was the woman who had contemplated the destruction of her child, and her own destruction for time and for eternity. But she had found peace in Jesus Christ. Men and women with tormenting consciences, and with uneasy, restless hearts, there is rest for you in Jesus Christ. If you are wise you will not only find it, but you will find it to-night. "The Holy Ghost saith, To-day." You need not spend even one more day or one more hour in the agony of your accusing, tormenting conscience.

II. BECAUSE JESUS CHRIST BRINGS JOY UNSPEAK- ABLE AND FULL OF GLORY TO THOSE WHO ACCEPT HIM

The second reason why every man and woman in this auditorium to-night who has not already accepted Jesus Christ should not only accept Him but accept Him to-night is, *Because Jesus Christ brings joy unspeakable and full of glory, a joy to which the joy of this world is as nothing in comparison, to every one who accepts Him as soon as they really accept Him and confess Him.* Any really wise man will not only desire this joy but desire it at once. I for one not only wish the best I can get, but I wish it as quickly as I can get it. The joy that is in Jesus Christ is the very best joy one can get. There is not a particle of doubt about that. Ask anyone who has ever tried the world and has then really tried Jesus Christ. You cannot find one single man or woman who has really tried the joy that there is in Christ, anyone who has really put his trust in Him as his personal Saviour and unreservedly surrendered to Him as his Lord and Master, who will not tell you that the world has no joy for a moment comparable with that joy which is found in Jesus Christ. No matter how rare their opportunities may have been for enjoying the world, they will tell you without the slightest hesitation that the joy that one finds in Christ is incomparably greater and finer and more satisfying than any joy the world can give. There are millions of witnesses to this fact, and their testimony is absolutely unanimous. I know the joy that comes from wealth, I know the joy that comes from the theatre, I know

the joy that comes from the dance, from the card-table, and the joy that comes from the race course, and the joy that comes from the wine supper, and so on down to the end of the catalogue of this world's joys. I know also the joy that comes from literature and from art, the joy that comes from music, from science, from philosophy and from travel. I know practically every joy that this world has to give, but I say to you to-night that the joy of all these put together is nothing to the joy unspeakable and full of glory that comes from a genuine acceptance of Jesus Christ as our Saviour, and a whole-hearted surrender to Him as our Lord, and a constant and open confession of Him before the world, and from receiving the Holy Spirit Whom He gives to those who do thus accept Him and fully surrender to Him and confess Him. Men and women if you wish the highest, deepest, purest, and most abounding joy, immeasurably the most satisfying joy that is to be known not only in the life which is to come but in the life which now is, not only come to Jesus Christ but come to-night. "The Holy Ghost saith, To-day."

III. BECAUSE JESUS CHRIST BRINGS DELIVERANCE FROM THE POWER OF SIN

The third reason why every man and woman in this auditorium who has not already accepted Jesus Christ should not only accept Him but accept Him to-night, is, *Because Jesus Christ brings deliverance from the power of sin, and any wise man or woman not only wishes deliverance from the power of sin but wishes it as soon as he can get it.* There

is no other form of slavery known to man so degrading and so wretched as the slavery of sin. Better far be the poor black slave of the most brutal nigger driver the South ever knew than to be the slave of rum, or the slave of lust, or the slave of bad temper, or the slave of dope, or the slave of an impure imagination, or the slave of greed for gold, or the slave of any other form of sin. Poor old Uncle Tom, groaning in his cabin after the cruel blows of the brutal Legree, is not so pitiable an object as yonder wretch, poor or rich, who is under the lash of appetite or of lust or of dope or of any other sin. But there is freedom right at hand, right now. Jesus Christ sets men free from sin in all its form. He sets men free who have been slaves for years. He sets them free in a moment. Any sinner here to-night can find deliverance in Christ from any sin, can find it to-night. What Jesus said when He was here on earth is just as true to-day. "Everyone that committeth sin is the slave of sin" (Jno. 8:34). But thank God it is also as true to-day as when He said it that, "If, therefore, the Son shall make you free, ye shall be free indeed" (Jno. 8:36). Any man or woman here who has a spark of intelligence left will not only wish deliverance from sin and its awful bondage, but wish it at once. What would you have thought of any old-time black slave of a vile and cruel master who had been offered freedom and answered, "Yes, I wish liberty. My bondage has been awful. But I don't want the freedom just yet. I will wait until next year. I will wait until next month. I will wait until next week. I will wait until to-morrow."

You would exclaim, "What a fool!" But he would not be so colossal a fool as you are when you say, "Yes, I do wish deliverance from the power of sin," and then add, "but not to-night, to-morrow." Oh, men, listen, "The Holy Ghost saith, To-day."

IV. BECAUSE JESUS CHRIST BRINGS BEAUTY OF CHARACTER

The fourth reason why every man and woman who has not already accepted Jesus Christ should not only accept Him but accept Him to-night, is, *Because Jesus Christ brings beauty of character, and every wise man and woman will not only desire beauty of character, but desire it just as soon as they can get it.* I sometimes notice advertisements in the papers that read, "The Secret of Beauty." I can tell you the secret of beauty, men and women, the secret of permanent, indestructible beauty. It is Jesus Christ in the heart. He not only beautifies the face, He beautifies the soul. He makes over the soul that trusts in Him into His own glorious likeness. I have seen some of the foulest men and women I ever knew made over into the fairest; and it was Jesus Christ Who did it.

Sam Hadley of the Water Street Mission, New York, was the friend of all men who were down and out. He was always on the lookout for an opportunity to help some man who was about as bad as they make them onto his feet, and to lead him to Christ and to thus get the man saved. A man said to Mr. Hadley one day, "I have a friend whom I wish you would take an interest in." Sam Hadley asked, "Who is he?" "He is Bowery Ike."

“Well,” said Hadley, “what is he anyhow?” The man replied, “He is a crook. He makes his living by stealing and picking pockets and all that sort of thing. Just at present he is on Blackwell’s Island, serving a term there. You can find him more easily now than usual.” Sam Hadley went over to Blackwell’s Island and looked up Bowery Ike, and found him; for he could not get away, he was behind the bars. Bowery Ike had no use for Sam Hadley, except when he got out he came around to Sam to get a little money to get a new suit of clothes. But he was soon off to the Island again. Every time he would come out of confinement he would go around to see Hadley, but as soon as he got on his feet again he would go back to his crooked work. Sam Hadley followed Bowery Ike for seven long years, and one day at the end of the seventh year Bowery Ike was thoroughly sick and tired of sin, and this time not only came to Sam Hadley but came to Jesus Christ, and Jesus Christ opened His arms and took Bowery Ike in. After Bowery Ike had been saved about a year, Sam wrote me, saying, “Mr. Torrey, I have a man who wants to study out at your school. They used to call him Bowery Ike. His right name is Ira Snyder. We believe in him. He has been a tough customer. He has been a hard case. But he is saved and we believe God wants to use him. Will you take him?” “Dear Sam,” I replied, “I will take anybody you recommend.” He wrote back, “I recommend him.” Then I wrote, “Send him on.” And Bowery Ike (Ira Snyder) came. Listen, men, though that man had been a crook from his boyhood,

for he commenced picking pockets when a little lad, though he had been a crook nearly all his life, he became one of the most beautiful Christians I have ever met in all my life. And I say to you people to-night I have known thieves who have come to Christ, burglars who have come to Christ, train robbers and bank robbers who have come to Christ, I have known harlots, and murderers and people guilty of every kind of crime I ever heard of, who have come to Christ and have become some of the loveliest Christians I have ever known. Yes, some of the men and women who were once down in the deepest depths of sin. But to come back to Ira Snyder, Bowery Ike. He came on to Chicago. He stayed with us about a year, a little over a year. One night he said to me, "I want to walk home with you and have a little talk with you." On the way to my home he said, "I made a little visit down in New York a few weeks ago. I think they need me in New York. I have loved it in Chicago, I would like to stay on, but I believe they need me in New York. I have written Mr. Hadley that I am ready to go back to New York and help in the work." A few days after this Ira Snyder was taken down with the influenza, a slight attack, not a very serious case, but he went to bed with it. They did not think he was very ill. But as I was leaving the dining table one night the maid told me that Mr. Hunter, who was one of my assistants there at that time, as he is now here, wished to see me. I met Mr. Hunter and he said, "Mr. Torrey, Ira Snyder is dead." I said, "What, John? You don't mean Ira Snyder?" We had another man at

the Institute at the same time whose name was much the same, and who was very ill at that time, too, and I thought Mr. Hunter must mean him. "You don't mean Ira Snyder," I said, "you must mean So-and-So," naming the other man. "No," Mr. Hunter said. "Mr. Torrey, Ira Snyder is dead. He died very suddenly about an hour ago." I asked, "Where is he, John?" "He is over at the undertaker's. They have prepared him for his burial and have placed him in his coffin. They are going to have the services to-morrow, and I thought I should come to tell you to-night." "That was right, John," I replied, "let us go over." We went to the undertaker's, which was not far away, and walked into the parlours. And there in a beautiful coffin lay Ira Snyder. When I looked down into that face, one of the noblest faces I have ever looked into in my life, I will tell you what I did, I could not help it, I broke down, and, leaning over, I kissed Ira Snyder's beautiful face as he lay there in his coffin. Yes, friends, Bowery Ike had been a crook before he became a Christian, but by the power of Jesus Christ in his heart he became one of the loveliest Christians I ever knew in my life. I don't think my heart ever ached over anybody outside my own family as it did over Ira Snyder, who was formerly a pickpocket, a burglar, and everything that was bad, but who in his lost and ruined condition came to Jesus and the heart of Jesus was big enough to take him in and Jesus came into his heart and transformed him into His own likeness. The Lord Jesus is doing that sort of thing every day.

And the Lord Jesus is also taking others who are not so foul, who indeed the world thinks fair, and He is making them immeasurably fairer. It is Jesus and Jesus only who makes truly lovely characters. Ah, men and women, do you not wish to be fair? Not only fair in the eyes of man, but fair in the eyes of God? You may be. It is Jesus' work to make you so. Let Him begin it at once. Let Him begin it to-night. "The Holy Ghost saith, To-day." What do you say? "To-morrow"? No, not if you have a particle of sense left, and I believe you have. You will say, "To-night. Right now."

V. BECAUSE JESUS CHRIST FILLS OUR LIVES WITH
HIGHEST USEFULNESS

The fifth reason why every man and woman in this auditorium who has not already accepted Jesus Christ should not only accept Him but accept Him to-night is, *Because Jesus Christ fills our lives with highest usefulness; and every wise man and every wise woman desires not only to be useful but desires to begin being useful as soon as possible.* The Christian life is the only really useful life. We look at the life of many a one who is not a Christian and say, "there is a useful life"; but God looks at it and looks through it, looks at it in all its bearings, and writes this verdict upon it, "useless." Whether you and I see it or not, the man or woman who is not with Christ is against Him (Matt. 12:30), and the man who is against Jesus Christ is against God and against humanity. His life is useless and worse than useless. But the life

that is fully surrendered to Jesus Christ becomes at once a useful life. It may be the mere wreck of a life, but it becomes at once a useful life.

A friend of mine found one of the most hopeless wrecks of womanhood in New York City and brought her to Jesus Christ. I think this poor creature lived less than two years after her conversion and many months of that time were spent upon a sick bed. But that woman was used to the eternal salvation of more than a hundred persons while she lay there dying, and the story of the transformed life of "the Bluebird of Mulberry Bend" has gone around the world and saved thousands.

Come to Christ. Really come to Him. He will make you useful. Come at once that your usefulness may begin at once. I am glad I came to the Lord Jesus when I did, but Oh! if I had only come sooner. How many precious years were wasted! How many golden opportunities were lost, opportunities that will never return. Come, men and women. Come now. "The Holy Ghost saith, To-day."

VI. BECAUSE THE SOONER WE COME TO CHRIST THE FULLER AND RICHER WILL BE OUR ETERNITY

The sixth reason why every man and woman in this auditorium who has not already accepted Jesus Christ should not only accept Him but accept Him to-night, is, *Because the sooner we come to Christ the fuller and richer will be our eternity.* The eternity of each one of us will be just what we make it in the life that now is. You are con-

structing your eternity, every day. Every day of true service for Christ makes our reward so much the greater and our eternity so much the fuller and richer. Come to Christ next Sunday and you will be behind for all eternity by as much as you might have wrought this week. You may cry in coming years, "Backward, turn backward, O Time in Thy flight," but Time will not turn backward in its flight. Time cannot turn backward. Time is flying by every moment and never returns. To-day is hurrying by us at express speed. To-morrow will soon follow. And as I turn around and peer after Yesterday and To-day as they plunge into the unfathomable depths of the Past, I cry, "Yesterday, where art thou?" Out from the fathomless abyss of by-gone days comes the answer, "Gone forever." And I hear the Holy Ghost crying, "To-day"! "To-day"! "To-day"! "The Holy Ghost saith, TO-DAY."

VII. BECAUSE IF WE DO NOT COME TO JESUS CHRIST TO-DAY WE MAY NEVER COME AT ALL

I will give you one more reason why every man and woman in this auditorium who has not already accepted Jesus Christ should not only accept Him but accept Him to-night, and that is, *Because if we do not come to Jesus Christ to-day we may never come at all.* That is not at all a remote possibility. Thousands and tens of thousands have been as near to an acceptance of Jesus Christ as you are to-night and have said, "Not to-night," and now they have passed without Christ into that world in which there is no hope for repentance no matter

how "diligently with tears" we may seek it, into that world in which there is no opportunity to change our mind or our eternal destiny.

A man came into one of our tents one night in Chicago. It was the first time he had ever been in a meeting of that kind in his life. The words of Mr. Schiverea, who spoke that night, made a deep impression upon him, and after the meeting was over he lingered with a friend and talked personally with Mr. Schiverea. His friend accepted Christ and he was on the very verge of accepting Him. Mr. Schiverea said to him, "You will accept Jesus Christ right now?" "No," the man said, "this is the first time in my life that I was ever in a meeting of this kind. I cannot decide to-night, but I promise you that I will come back Sunday night and accept Christ." It was Friday night and there was to be no meeting on Saturday. Mr. Schiverea replied that he did not question at all the honesty of his intention or the sincerity of his promise to return Sunday night and settle it; but he added, "We have no guarantee whatever that you will live until Sunday night." "Oh," the man said, with a laugh, "you don't suppose that God is going to cut me off after the first meeting of this kind that I ever attended in my life and not give me another opportunity?" Mr. Schiverea replied, "I do not know. But I do know you are taking a great risk in waiting until Sunday night. I greatly fear that if you do not accept Jesus Christ now you will never accept Him and be lost forever." "No," the man said, "I give you my word that I will be back here Sunday night and accept Christ." Mr.

Schiverea continued to plead with him, but the man would not yield. He went out of the tent with his friend. They got into a carriage and turned toward home. And as they drove up the street they passed a saloon. The man said to his friend, "Let's stop and have one more drink and then we will both swear off." "No," said his friend, "I have settled it already. I have accepted Christ and I will never take another drink." "Well," said the other, "I'm going to have one more drink anyhow. You drive up the street and then come back for me and I will be waiting for you outside." He entered the saloon. His friend drove up the street, and after a few minutes returned to pick up his friend. He was nowhere to be seen. He went into the saloon to look for him. He was not there. He went into the street again and looked up and down it for his friend, but he was nowhere in sight. Passing a high board fence he heard a groan and passing swiftly around behind it he discovered his friend lying behind it stabbed, with an awful gash in his body, unconscious and dying. He was taken to the Presbyterian Hospital and lived until Monday morning, but never regained consciousness and passed into eternity unsaved, lost forever. Why? Because when "the Holy Ghost said, To-day" he said, "Tomorrow." So he passed unprepared into the presence of God, and so will some of you, if you do not listen to the Holy Ghost to-night, as He saith, "TO-DAY."

One night when I was preaching in Bradford, England, a man and his wife sat side by side in the

meeting and were deeply moved, but they made no decision, and gave no sign. As they walked away from the meeting the wife said to her husband, "Would it not have been nice if you and I both had risen to-night and gone forward together and both accepted Christ?" He answered, "Yes, it would." They reached home and retired. About two o'clock the following morning his wife awakened him and said, "I feel so strange." In a few minutes from that time she had passed into eternity. After he had laid his wife's body away in the cemetery he came back to the meeting and told us this story and accepted Christ, but he came alone. Oh, men and women listen! Do you not hear the Holy Spirit crying, "To-day."

There are so many things besides death that may make this the last opportunity you will ever have and make a refusal to-night final and fatal. Loss of opportunity may come. The Holy Spirit is here in power to-night. It is a great opportunity, the Day of Golden Opportunity. A like opportunity may never come again. It never will come again for some of you. "The Holy Ghost saith, To-day."

A hardened heart may seal your doom. When a human heart is moved upon by the Spirit of God as some of your hearts are to-night, and the heart continues to resist the Holy Spirit, it is likely to become very soon hardened and hopeless.

One night in our church in Chicago, after the meeting in which many had accepted Christ, I remained talking with a young man. He was under deep conviction, within one step of a decision. I

urged upon him an immediate acceptance and confession of Christ. "No," he said, "I cannot do it to-night. But I will give you my word of honour that I will come back to-morrow night and do it. I told him I did not question his word or his intention; but I said, "I have no guarantee whatever that you will keep your word. I have a feeling in my heart that if you do not settle it to-night you will never come back." "Why," he replied, "my mother is here every night. We live within a block of this place. I give you my word of honour I will come to-morrow night and settle it." Again I said, "I do not question your word, but the Spirit of God is working mightily with you to-night, and if you go out of here resisting the Spirit of God, I believe your heart will be so hardened that your eternal destiny will be sealed and you will never come back." "No," he said, "I cannot accept to-night, but I will come to-morrow night and settle it." He walked away. I watched him with a heavy heart as he passed out of the door. I said to myself, "He will never come back," and he never did. Quite a while later I asked his mother about him and she told me he had never come back into the church from that night.

Men and women, listen! You cannot trifle with God, and you cannot trifle with your own souls, and you cannot trifle with the Holy Spirit. The Holy Spirit is not only saying in our text, but he is saying in your hearts to-night, "To-day! Right now! accept Christ." Will you listen to the mighty, gracious Spirit of God? Will you do as He bids

you? Will you listen right now and harden not your heart, but accept Jesus Christ as your Saviour, surrender to Him as your Lord and Master, and begin to confess to Him as such before the world, and be saved, and get right here and now the wonderful blessings that He gives and He alone gives?

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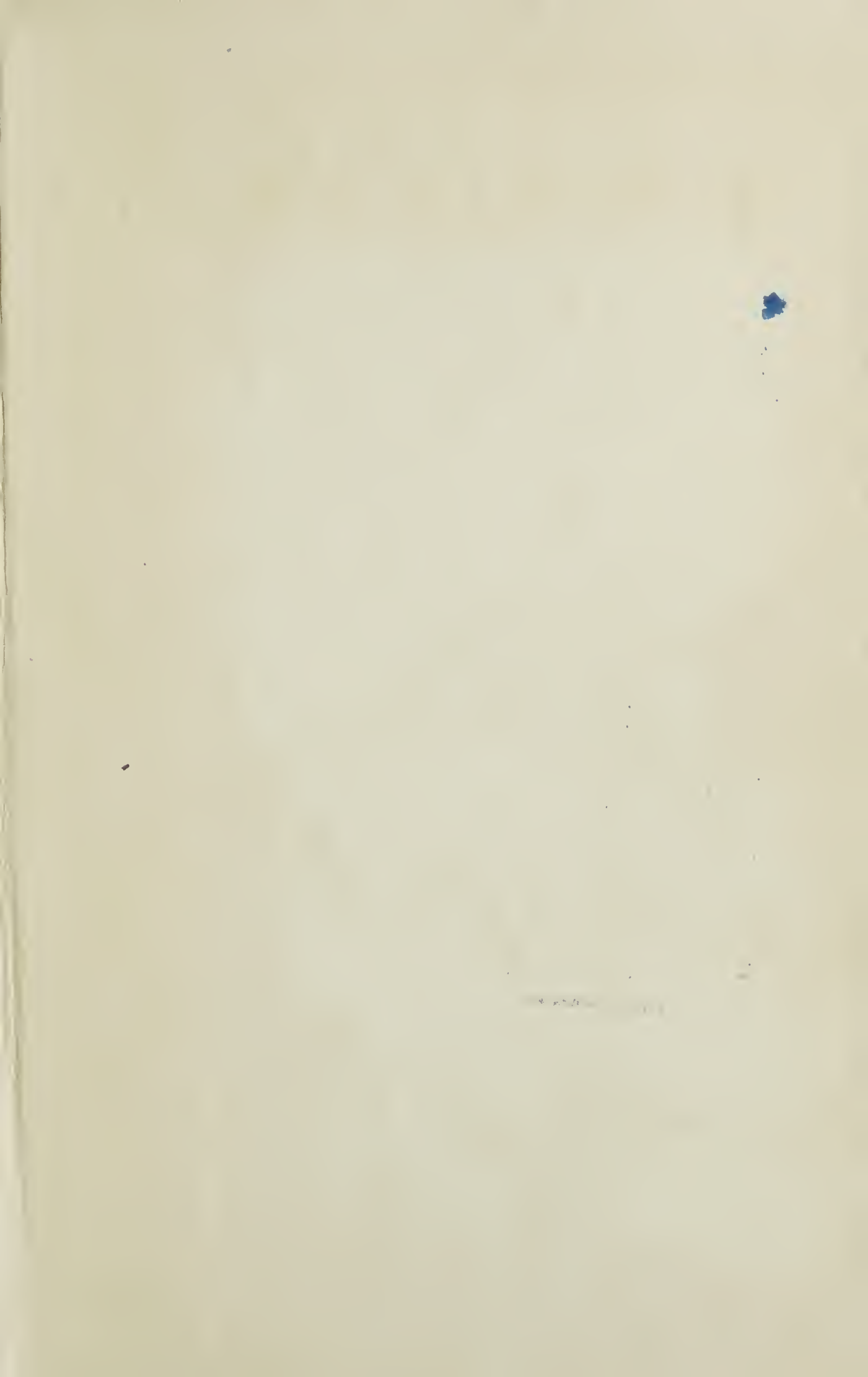
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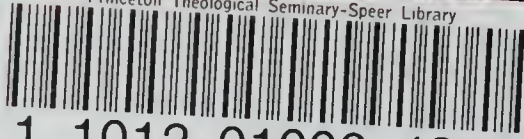
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